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VATICAN MANUSCRIPT OF THE NEW TESTAMENT.*

This work puts into the hands of the public the New Testament portion of the famous Vatican manuscript containing (with slight exceptions) the whole Bible in the Greek tongue. Taking date in the middle of the fourth century of our era, and presenting the sacred text in a comparatively pure form, the manuscript has from the dawn of the revival of letters been held in very high estimation. Preserved, however, in the Vatican at Rome, and guarded with the utmost jealousy, it could be made use of by scholars only in a very slight degree. The knowledge gained respecting it created a strong desire for its publication. Great, therefore, was the satisfaction with which the intelligence was received that the learned Cardinal Mai, to whose services classical learning was no little indebted, was engaged in preparing the MS. for the press. For years the expectation thus excited was not fulfilled. At length the Cardinal was removed by death, and the work which had long been printed was issued to the world. That edition, however, is large and expensive, and as such accessible to only a few. In the volume now before us, the New Testament portion of it is presented in a neat form, and at the cost of a few shillings. We commend the step thus taken by the London publishers, and are glad to find that their enterprize has been so well rewarded as to justify the issue in a similar manner of the Alexandrian MS. of the New Testament preserved in the British Museum, almost equal in age and value to this of the Vatican. We hope that the same course will be pursued in regard to the very ancient MS. containing the New Testament Scriptures *entire*, lately discovered by the very learned, able and industrious Tischendorf. In announcing his discovery to Von Falkenstein, minister of the king of Saxony, that prince of palæologists employs these characteristic words: "The existence of the Vatican MS. was known three hundred years before its possessors decided to satisfy the general wish which claimed its publication. I hope that, instead of three centuries, three years will be sufficient to enable me to enrich

* Codex Vaticanus. Novum Testamentum Græce ex Antiquissimo Codice Vaticano, edidit Angelus Maius, S.R.E., Card. Ad Fidem Editionis Romanæ accuratius impressum. Londini venumdant Williams et Norgate et D. Nutt. 1859.

Christian literature with one of its most precious monuments." Should, however, this valuable MS. be put forth in England in a form accessible to the general reader of the New Testament, it will, we hope, be free from drawbacks attaching to the London edition of the Vatican. The text is, we believe, an exact reprint of what is termed Mai's edition, and, though not free from errata, is on the whole well printed. Indeed, one complaint that we make is, that it copies Mai too servilely. Another complaint we feel compelled to express is, that the English editor gives his readers none but scanty and insufficient particulars respecting the work. We are not, indeed, sure that any editor was employed, and we are very sure that if a competent editor was employed he must have been much restricted in his proceedings by his employers. It is not unreasonable to suppose that the publishers were their own editors, when it is from them we receive the few words which connect this edition with that of Mai: "For the last fifteen years the printed text has been guarded with no less vigilance than the MS. itself; and in presenting it to scholars in the separate portable form of an octavo volume, instead of the cumbrous and expensive quarto in which it has recently been issued authoritatively, as an inseparable adjunct to the Greek Septuagint, *the publishers* hope to have done good service to literature and the cause of truth, by enabling every one who would judge for himself to compare the entire text with the various readings (collations) to which reference has been made, and which have hitherto rested solely upon the responsibility of the parties by whom those collations have been furnished." The commercial origin of the "Advertisement" from which this extract is made, betrays itself in the use of the warehouse term "parties" for the English word *person;* while a sort of "tub to the whale" of orthodoxy is discerned in the contrast implied between service to "the cause of truth" and service to "literature." With what but *literature* has biblical criticism or its promoters, especially its commercial promoters, to do? The dogmatical leaning thus betrayed appears more manifest in this citation from the same "Advertisement:" "1 Peter iii. 15 bears testimony to the divinity (deity) of Christ, and reads κύριον δὲ τὸν Χριστὸν ἁγιάσετε." The writer, in his zeal for the sale of his wares, confounds a "testimony" with an inference. Where in the words, "Sanctify the Lord Christ in your hearts," is there a testimony to the Godhead of the Saviour? And the inference which deduces it thence is of no validity until it is shewn that "to sanctify" and "to adore" are of the same import.

These uncritical indications tend to suggest the idea that the very meagre and insufficient "Advertisement," as it ought, would have contained an outline of the formation of the quarto edition, together with such particulars taken from its explanatory matter as would enable the ordinary reader to use the octavo edition

with ease and safety, had not such aids involved the necessity of making statements neither satisfactory in themselves nor commendatory of the enterprize of our "publishers." For, in truth, the student who thinks that he has in the volume under notice a *fac-simile* of the Vatican MS. will be grossly deceived. The deception, we fear, will extend too far; for it can hardly fail to reach those who have not access to the quarto edition, and are not familiar with the Latin language. The edition specially intended for such as are not critics can be used advantageously by none except critics; for so to use it certain facts must be known which these pages do not display to the ordinary reader. The plan pursued by Mai, or rather under Mai's direction, did not involve the production of a *fac-simile*. Those who laboured on the matter never proposed to make a copy or transcript. They simply took a copy of the common Greek text, and appended to the different parts the readings and diversities which they found in the Vatican MS. This inferior task they executed so carelessly, that even after the text thus made was printed many mistakes had to be corrected. A worse doctoring was forced on the sacred original, and in this doctored form the sacred original appears in the English edition. It is well known to scholars that the Vatican MS. does not contain the whole of the New Testament, yet the whole of the New Testament lies before us as issued by Williams and Norgate and Nutt. When the student has perused the title-page, he thinks he has in his hands an exact transcript of the famous and long-wished-for Codex, for he reads "*The Vatican Codex:* The New Testament in Greek, *from the very ancient Vatican MS.*, edited by Cardinal Mai, and exactly printed according to the Roman edition." Delighted with the impression, he proceeds to verify with his own eyes things of which he has read again and again in works of criticism. For instance, the passage about the woman taken in adultery (John vii. 53—viii. 12) is not, he has learnt, in the Vatican MS. He turns to the part in the printed book where it ought not to be, and there he actually finds it. If he has no Latin, or but little, he is unable to explain the fact. He begins to doubt and speculate. "Have I translated the title-page correctly?" "Have I been imposed on by my bookseller?" "Are the critics after all wrong?" "What can it mean?" "Any way, here the passage is; there is no doubt of that; and here it is in the same type as that in which the work at large is printed." One of two things is likely to be the result—he goes away and declares that the passage is in "the Vatican MS.," for he has seen it with his own eyes; or he throws up the study in despair. Returning to the subject, he discovers in "the Advertisement" a reference to the passage in these words: "John vii. 53 to viii. 12 is entirely wanting." This increases his bewilderment. Again he turns to the place under the feeling that he did not see what he saw.

There, however, the words meet his eye, and it is useless to inquire or speculate more about it. He throws the book down and possibly never takes it up again. Should he, however, fall upon a learned man and tell him of his disappointment, he would receive an explanation. The Cardinal has, where he thought proper, supplemented the *Codex Vaticanus*, literally putting new patches on an old garment. Thus the whole passage in question he interpolates, adding in a foot-note these words: "*Sequentia omnia usque ad versiculum* 12 *capitis* viii. *desiderantur in codice. Confer Catholicos criticos; quos inter Scholzium qui relatis S. Augustini verbis dicentis locum hunc de adultera femina deletum fuisse a salutaris pœnitentiæ hostibus, ait hunc defendi a plerisque testibus et gravioribus, et argumentis etiam internis authentiam ejus confirmari;*"—that is, "All that follows from this ("ariseth no prophet," John vii. 52), as far as the 12th verse of the eighth chapter, are lacking in the MS. Compare the Catholic critics; and amongst them Scholz, who, having quoted the words of St. Augustin to the effect that this passage respecting the adulterous woman was blotted out by the assailants of the salutary doctrine of penance, declares that it is defended by the better and the more numerous witnesses, and that its authenticity is confirmed also by internal arguments." The allegation may be true or untrue, but certainly it is out of place. The sole question at issue here is, "Does the Vatican MS. contain the passage?" As a matter of fact, it does not contain the passage, yet here the passage is. Why? Consult "the Catholic critics." The truth is, Catholic criticism is no criticism at all. What is called so is "bound hand and foot with grave-clothes," like Lazarus before he was vivified by Christ. A decree of the Council of Trent pronounces the Latin Vulgate translation of the Scriptures the authentic edition, and utters an anathema against all who question the verdict. But in the Latin Version this passage is found. Consequently, if not in the Vatican Codex, it ought to be there; for is not the decree of a universal Council of the church infallible? In vain you urge, "It is not there." The answer is, "Then put it there." Being at the right hand of the Pope, our Cardinal heard the command and obeyed.

Our object is simply to give our readers an opportunity of judging how far this edition of the New Testament is a trustworthy representative of the Vatican MS. For this purpose one instance is as good as a score. Yet out of several lying to our hand we will take another. The highest critical authority in the English language, Dr. Tregelles, has, in view of all the facts of the case, and with a full and exact knowledge of the text of the Vatican MS. in the case, emphatically averred that the notorious forgery of "the Three Heavenly Witnesses" text (1 John v. 7, 8) "is no part of Scripture at all." Nevertheless here we find and here we read the words in the very place where they ought not

to be. The evidence against the genuineness of these words is so overwhelming that even orthodox translators omit them. Thus they are not found in *Sawyer's* English Translation of the New Testament, published in Boston (N. E.) in 1858, the connection there reading thus—"This is he that came by water and blood, Jesus the Christ; not by water only, but by water and by blood; and the Spirit is that which testifies, for the Spirit is truth. For there are three that testify, the spirit and the water and the blood, and the three are one. If we receive the testimony of men, the testimony of God is greater." The spurious words omitted in this quotation are inserted in the Greek which professes to be the "Vatican Codex," whereas in the Vatican Codex itself they do not appear. The case is dealt with by Cardinal Mai in a Latin note: "*Exin in antiquissimo codice Vaticano quem hac editione repræsentamus legitur tantum,* ὅτι τρεῖς εἰσίν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ το αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. Εἰ τὴν μαρτυρίαν, *&c. Deest egitur celebre Johannis de divinis tribus personis testimonium, quæ res est jamdiu criticis nota erat. Ceteroquin unus Vaticanus Græcus codex haud valde priscus testimonium id exhibet, quod passim Latini codices vigilanter conservant, atque in his antiquissimus monasterii Cavensis apud Salernum, cujus fidelissimum apographum, consilio meo, in Vaticana bibliotheca his annis collocatum fuerit. De Johannæi testimonii authentia non disputo, quia jamdiu sacri critici omnia pro hac veritate argumenta protulerunt. Ceteroquin discipuli testimonio non indigemus qui magistri voce satis erudimur baptizate in nomine Patris et Filii et Spiritus Sancti.*" "From this word *(truth,* 1 John v. 6) in the very ancient Vatican manuscript which we represent in this edition, there is read merely, 'For three are they who bear witness, the spirit and the water and the blood; and the three are unto one. If the witness,' &c. Therefore the celebrated testimony of John respecting the three divine Persons is absent, a fact long known to the critics. Nevertheless one not very old Vatican Greek MS. exhibits this testimony, which the Latin MSS. everywhere vigilantly preserve, and among them a very ancient one belonging to the Cavensian monastery near Salernum, a very faithful transcript of which was not long since placed by my advice in the Vatican Library. I do not dispute about the authenticity of John's testimony, because sacred critics have already adduced all the arguments for its truth. Besides, we do not need the testimony of a disciple, for we are sufficiently instructed by the voice of the Master, *Baptize in the name of the Father and the Son and the Holy Spirit.*" If you did "not need the testimony of a disciple," then why foist the alleged "testimony of a disciple" into a copy of the sacred text where by your own confession it is not found? Not, however, to expose the fallacies nor reprehend the inexactitudes of so great a personage as a Cardinal of the holy Church, we need do no more

here than, first, to mark the fact that the passage is not in the Vatican MS.; next, to mark the fact that it is put into a printed book professing to represent the Vatican MS.; and thirdly, to mark the fact that the sole reason assigned in a volume intended to circulate in England is contained in a note written in Latin. The proceeding is as arbitrary as it is uncritical; for in Luke xi. 2—5, the doxology commonly appended to the Lord's Prayer and omitted in the Vatican Codex, is not supplied in Mai's edition nor in the London, nor in either does there occur an explanatory note.

We have two conclusions to draw from the facts now set forth: 1st, this tampering with the Greek on the part of Catholics in a period when there was every chance of detection, justifies the suspicion that at least as bad a tampering took place on the part of the same corrupt Church in ages of darkness; 2nd, the union here displayed of Catholic and Protestant unfaithfulness to the rigid laws of biblical criticism, ought to make Unitarians not only very vigilant, but also very thankful that a sound, because a severe, critical spirit is fostered and promoted in and by the church to which they belong. Unitarians will be false to their high calling when they grow lukewarm in the cause of the highest and most advanced sacred learning.

We might leave a false impression did we not add that this London reprint, though dark and dangerous to the imperfectly educated, may, in the absence of Mai's edition, be beneficially employed by biblical scholars. Nevertheless we must earnestly require that the other low-priced reprints which we have indirectly called for shall be exact transcripts of their respective originals; nor will we resign the hope of yet seeing in an accessible form a *fac-simile* of the Vatican manuscript.

B.

MEMOIR OF THE LATE REV. WILLIAM TURNER, OF NEWCASTLE.*

Mentally Mr. Turner was endowed with a remarkable aptitude for acquiring knowledge and with a very retentive memory. The amount and variety of his information must have struck every one who had the opportunity of conversing with him, and the prevalent impression on the subject was sometimes amusingly illustrated. "There goes a man," was the observation to a friend, as Mr. Turner passed by, of some one to whom his theological views were distasteful, "who knows *everything* but Christ." And yet his habits, so far as the writer's recollections go, and he has heard others who knew him earlier say the same, never appeared to be those of a student. Scarcely anything that was

* Continued from p. 424.

to be found in books seemed to have escaped his observation, but he was seldom to be detected poring over them. He was often to be seen with a book in his hand, and if a question or difficulty arose in conversation could at once point to a passage bearing upon it; but it was not his practice during any noticeable part of the day to shut himself up with his books, and he must have been possessed in an eminent degree of the faculty of rapidly mastering their contents. He had a quick eye for things as well as for words, for what was passing around him as well as for what was recorded in the written or printed page, and was a keen and accurate observer. A paper which he read before the Literary and Philosophical Society, and which was also communicated to the Monthly Magazine, professing to give an account of a tour through the north of England, is a remarkable proof of this. It shews likewise his sagacity and good sense in reasoning from what he observed, as may be gathered from the following extract, in which he anticipates the course that the Legislature, under the guidance of the Earl of Shaftesbury (when Lord Ashley), has since felt itself called upon to pursue:

"I trust I shall not be suspected of anything so absurd as a wish to check the progress of mechanical improvements, or to say to the inventive powers of the mind, 'Hitherto shall ye go, but no farther.' Whenever any state has acted on so wild a principle, the only effect has been to drive restrained genius to take refuge in another, which has received the benefit with open arms and laughed at the folly of its rival. Nor do I by any means wish to be understood as applying the above observations" (which had referred to the want of ventilation, to the scarcely interrupted working, &c., to be noticed in some manufactories) "to every establishment of this nature. If all their owners paid such attention to the comfort, health and improvement of those whom they employ as the benevolent Mr. Dale, of Lanark, there would be less occasion for either public or private animadversion; but as this, it is to be feared, is not soon likely to be the case, it appears to me that these large factories are very fair objects of legislative regulation. For every state is bound to take care that even genius itself shall not so use its own as to injure that of another; and it is in an especial manner bound to protect the poor from being abused or corrupted by the rich leaders either of the landed or commercial aristocracy; to the introduction of which latter class I look upon these establishments to have been eminently instrumental."

Quick of perception, rapid in acquisition, and capable of maintaining its hold upon a vast amount of knowledge and information, we shall not perhaps be thought to err if we venture to pronounce Mr. Turner's intellect to have been more characteristically receptive and retentive than original and creative. He was little given, we think, to independent and unsuggested, still less to continuous and laborious, speculation. Indeed, the bent of his mind was altogether to the practical and tangible, rather than to the speculative or mysterious. But whether on specu-

lative or practical topics, he had greater pleasure in becoming acquainted with and registering the hints and conclusions of others, than in embarking in and pursuing to its last results a line of thought of his own. His was eminently the encyclopædic order of mind, as distinguished from that of the minds of special faculty and function. An intimate and very dear friend is disposed to regard as a striking quality in him "his universal interest, or rather I should say, his *keeping up* an interest, in *all* subjects, not confining himself to any branch or line." This of course, as the same friend points out, made him "able to converse with and enjoy the society of men of all tastes and pursuits;"* but it was more favourable to his enjoyment of the social circle and to the charm of his presence there, than to his having a place (as a profound thinker or original discoverer at least) on the rolls of lasting fame.

Other qualities, however, besides his intellectual ones, contributed, and contributed very largely, to his social acceptableness and popularity. No one could fail to perceive the essential and overflowing kindliness of his spirit, or avoid being struck with his true gentlemanliness, with his Christian courtesy. This remained with him to the last, and, as the lustre of his mental powers and gifts was gradually obscured by gathering infirmity, became more and more the object of admiration with all who saw him.

Mr. Turner's kindliness and habitual thought for others, to the utter forgetfulness of himself, was manifest in everything that he said and did. It was a principal source of that perfect simplicity of manner for which he was remarkable, and that is always found so pleasing and so winning. Simple in truth he was alike in private society and in his public capacities as a lecturer and preacher. Nothing could be more free from pretension or affectation than Mr. Turner's style of composition and manner of delivery.

We have had an intimation in the course of our narrative of the existence of an element of playful humour in his character. This combined with his simplicity and kindliness to make him welcome and beloved. Many illustrations of it might be given; one perhaps will suffice. Doing the honours of the Philosophical Society's Library to a party of young ladies, he was naming to them the busts on the pedestals there. One he was passing over. "Whose is this?" inquired one of the party, a stranger. He made no verbal reply, but walked up to the bust, placed his head alongside of it, removed his wig, and said, "Whose do

* We may notice in connection with this ability the pleasure which Mr. Turner took in the meetings of the British Association for the Advancement of Science, several of which he attended; among the rest, that which was held at Cambridge, when he was lodged, we believe, in *Trinity* College, and was saluted by one of the members of the University (for aught we know, the Reverend the Master of Trinity himself) with the congratulatory words, "Well, Mr. Turner, I am glad we have succeeded in making a good *Trinitarian* of you at last."

you think it is?" It was his own. The story illustrates also that quality of modesty in Mr. Turner which always led him as far as possible to give honour to others and to keep himself in the back-ground.

On the subject of his strong and active benevolence it is needless, after the account that has been given of his life and labours, to add a single word.

This only it may be right not to omit to put on record,—a fact, however, sufficiently notorious to all probably with whom his name is familiar,—that, as practised towards individuals, his benevolence was continually imposed upon. Nay, it must, we fear, be acknowledged, towards the latter part of his life especially, to have degenerated into a weakness. The glaringly thriftless and unprincipled were relieved and encouraged, and swarmed around him and preyed upon him. We are told of his having creditors even among the beggars. "Have you a penny upon you?" he said one day to the friend to whom we are indebted for this and many other particulars; "I *owe* this poor man one."

But if there was a fault here, it is surely not a very common nor a very offensive one. Never has it been said with more truth than it might be of William Turner,

"And e'en his failings leaned to virtue's side."

If there were partial weaknesses of this kind, there was unquestionably great general power, power both of mind and character. The phrenologists drew this inference from his cranial development. George Combe once, when lecturing at Newcastle upon his favourite science, observed upon the bust of Mr. Turner, which he had on the table before him as an example (not aware, we would hope, for the credit's sake of that science, whose it was), "This is the head of a man formed by nature to be a leader among his fellow-men." By a happy coincidence the living original of the bust made his appearance at that moment in the lecture theatre, and was received with a loud burst of applause.

Mr. Turner had great natural powers; he was also blessed with an excellent and vigorous constitution. His was in a rare degree the happy combination, "mens sana in corpore sano." Few have had less experience than he had of "the ills that flesh is heir to."* It should be noted, however, that he was wisely observant of the laws of health; and we should infer him, from a miniature likeness taken when he was about thirty perhaps, to have been more robust in his latter than in his earlier years.

But this sketch of character would be lamentably incomplete if we neglected to call attention to the pervading *religiousness*

* A story is told of him which puts the fact of his singular good health in a strong and at the same time amusing light. Visiting a sick member of his flock who was rolling on his bed in pain, the sufferer exclaimed, "Oh, my stomach, Mr. Turner, my stomach! how do you get on with your stomach?" "Stomach," was the reply, "I don't know if I have one."

of Mr. Turner's mind, and to his habitually, though calmly and unobtrusively, reverent and devout spirit. A passage, quoted by Mr. Harris in his funeral sermon, from the General Introductory Discourse (before alluded to) on "the Objects, Advantages and intended Plan of the new Institution for Public Lectures on Natural Philosophy," is a proof of this. We could, were it necessary or fitting, give even surer and more unquestionable proofs of it from his private memoranda; but this we feel is "hallowed ground," upon which we forbear to tread even "lightly."

We now take up again the thread of our narrative, but, as was intimated, not much remains to be told. For several years indeed after the venerable pastor's retirement from the scene of his long and active ministry, he enjoyed a large measure of both health and strength, and on several occasions he officiated in the pulpit, gladdening the hearts of his people in Hanover Square by re-appearing before them with a word of exhortation from time to time. His last appearance in the pulpit at Newcastle was in the autumn of 1850, when he had entered upon his ninetieth year, and preached from the highly appropriate text, James iv. 15.

In the affairs of Manchester New College, too, he continued for several years to take a more or less active interest; and he attended with much pleasure many meetings of the Provincial Assembly of Ministers of Lancashire and Cheshire.

Very gradual and very peaceful was the process of decline, and at first it even seemed to be arrested by the greater freedom from labour and anxiety which his relinquishment of public duty and his residence at Manchester brought with them. Wonderful, too, at his years, was the way in which he repeatedly rallied again from attacks of indisposition and of more than wonted feebleness, which each of them in their turn seemed to those about him to indicate that the end was near. For some time, however, before his death, he had almost ceased to be equal to even the slightest mental effort. Till quite recently he kept a regular diary in the leaves of his pocket-book; but it was affecting, on taking up the pocket-book for the present year, as it lay after his decease in its usual place on the mantelpiece, to find not a single entry.*

At last the end came, but still without the warning of any previous confinement to bed; and on the morning of Easter-day the spirit had leave to quit the earthly tenement which it had occupied for the space of more than ninety-seven years.

"What a period of life," well and beautifully observed Mr. Hutton in the course of his address at the funeral, "momentous even to the historian, may he now be permitted to survey and

* It may not be thought undeserving of mention in connection with these pocket-books, that they contain, among other things, a probably unrivalled collection of riddles, ingenious puzzles, &c., for which source of intellectual amusement Mr. Turner had a peculiar fondness.

partially to remember and rehearse, when brought under the cognizance of his awakening faculties!" A period, truly, marvellously abundant in stirring incident and eventful change, that which has intervened since the commencement of the reign of George III. of England, and the closing years of the wretched life and rule of Louis XV. of France. Great and glorious, in a variety of respects, the progress that it has witnessed,—a progress which, as we have seen, the subject of this memoir laboured, in his sphere of usefulness as a humble minister of Christ, as few have or could have laboured, to promote.

The interment took place at Upper Brook-Street chapel, Manchester, on Thursday, April 28th; and sermons in remembrance of the deceased have since been preached by the Rev. Wm. Gaskell at Manchester, the Rev. George Harris at Newcastle-upon-Tyne, the Rev. Russell Lant Carpenter at Halifax, and the Rev. Robert Spears at Stockton-upon-Tees.

A memorial window in the church of the Divine Unity at Newcastle, placed there by an attached member of his former flock, will now receive the name for which it has been some years waiting.

The subjoined list, though by no means exhaustive, contains the principal of Mr. Turner's publications:

Answers at the Ordination Service at Pudsey, published along with the rest of the Service, 1782.

Plain Catechism and Sacramental Hymns, with Prefaces to each, Oct., 1784.

The same, reprinted in an enlarged edition, 1795.

An Essay on Crimes and Punishments, in Transactions of Manchester Literary and Philosophical Society, 1785. Republished in Christian Pioneer, Sept. and Oct., 1845.

Easy Lessons for Children, and an Abstract of the History of the Bible; with an Account of the Sunday-schools in Hanover Square, 1785.*

Dr. Watts's Psalms, abridged, 1786.

Sunday-schools recommended, in a Sermon preached before the Associated Dissenting Ministers in the Northern Counties, at their Annual Meeting at Morpeth, June 13, 1786.

A Sermon on Inoculation, April, 1787. Afterwards reprinted in an enlarged and altered form as an Address to Parents on the subject, Sept. 25, 1792.

A Letter on the Test Act, in answer to a Brother Protestant, Oct. 31, 1789.

A Defence of this Letter, Nov. 21, 1789.

A Letter in answer to VINDEX on the Test Act, Jan. 24, 1790.

The Sufficiency of Revelation, a Sermon, Sept, 1791.

A Pastoral Letter to the Congregation in Hanover Square at the conclusion of a Ten Years' Connection, Sept. 25, 1792.

* The Abstract went through several editions and was repeatedly enlarged.

Speculations on the Propriety of establishing a Literary Society in Newcastle, Dec. 2, 1792.

The same Speculations altered into a Prefatory Address to the Public; with the Rules and a List of the Members, Feb., 1793.

Fast Sermon, Feb. 25, 1795.

Resolutions and Rules respecting the Charity School, with Prayers for Daily Use and Table of Lessons, Dec., 1796.

A Sermon for the Support of the New College at Manchester, Sept., 1800.

A General Introductory Discourse on the New Institution for Philosophical Lectures, Nov. 16, 1802.

A corrected Edition of Watts's Psalms, with the best Versions of others inserted in their proper places, Jan. 1, 1806.

A Historical Sketch of the Literary Society's first twelve years, prefixed to new edition of the Catalogue.

Sermon on Christ's Demand of Attention and Understanding, preached at York, Nov. 25, 1809, and dedicated to the students of Manchester New College.

Sermon at Quarterly Meeting of Protestant Dissenting Ministers at Stand, Aug. 23, 1812.

Funeral Sermon for Princess Charlotte, 1817.

Sermon for the Widows' Fund of London, 1820.

Sermon on the Beræans at Alnwick, 1821.

Sermon at York, June 27, 1824.

Offices of Public Worship for the Use of Unitarian Christians, 1824.

Sermon on British and Foreign Unitarian Association, 1826.

Sermon on the Centenary of Hanover-Square Chapel, 1827.

Sermon on the Unity and Placability of God, at Newcastle (previous to a collection for British and Foreign Unitarian Association), March 16, 1828.

Four Sermons in Vol. I. of Dr. Beard's Sermons to be used in Families.

One in Vol. II. of ditto.

Funeral Sermon for James Losh, Esq., 1833.

Selections from the Historia Naturalis of Pliny, with English Notes.

Volume of Sermons and Occasional Addresses, 1839.

To the above should be added the following from the series of the Newcastle Unitarian Tract Society's publications:

No. 1. Introductory Address on the Establishment of the Tract Society, 1813.

6. The Power of Christianity to deliver from the Fear of Death.

15. The Excellence and Advantage of Public Social Worship, and the Necessity of Holiness to its Acceptable Performance: preached at Thorne, June 28, 1816, and at Sunderland, May 29, 1831; to which is added, a Letter to a newly-formed Unitarian Church, 1831.

16. A Serious Address to Heads of Families on the Subject of Family Religion.

19. Two Discourses preached at Glasgow.

20. Discourses on the Duty and Reward of looking to Ourselves.

30. On the Condition, Privileges and Hopes of Christians.

32. Jesus Christ the only Foundation, 1824.

33. Abstract of the Controversy at Calcutta between Rammohun Roy and the Baptist Missionaries, Part I., 1825.

36. Sermon at Newcastle in behalf of the British and Foreign Unitarian Association, 1827.

38. The Obligation and Proper Purposes of the Institution of the Lord's Supper, 1828.

39. Two Sermons preached at Alnwick on Christ's Love to Good Persons, and on doing all Things in the Name of the Lord Jesus, 1829.

43. Address on laying the Foundation-stone of a new Chapel at Sunderland.

50. The Ground of Paul's Confidence in the Promises of God by Christ.

53. The Scripture Doctrine of Atonement, 1835.

A Sermon on return from Ireland, Sept. 6, 1835.

The Proper Citizenship of the True Christian, 1837.

Mr. Turner was also the contributor of numerous articles to the Analytic Review, Monthly Magazine, Universal Theological Magazine, Monthly Repository and others, more particularly to the Monthly Repository.

THE SOUL AND THE FUTURE LIFE.*

To a critic who felt an itching for a tough bout of controversy, Dr. Cromwell's book on the *Soul and the Future Life* would be a very god-send, for the ground that it occupies is, every inch, debateable; some of its positions are open to attack, and weapons wherewith to assault them are not hard to be found, were any one disposed to search for them. But we have no desire and no intention to handle the book controversially,—partly because we have little confidence in our own "skill of fence;" partly because we do not relish that style of criticism; partly because it would not be fair to Dr. Cromwell (who states that this is but the *prodromus* to a far larger work) to sit in judgment on an unfinished argument; and partly, or rather chiefly, because his book, so far as it has proceeded, seems to us to deserve a far different and much

* The Soul and the Future Life. By Thomas Cromwell, Ph.D., F.S.A. The Philosophic Argument. Pp. 307. 12mo. London—Whitfield. 1859.

more genial treatment. In these days of hollow conventionalities, we cannot help reverencing the man who is honest enough and independent enough to raise his voice in favour of the long-exploded theory of materialism; and at a time when so many, who pass for profound philosophers because they use a jargon which few besides themselves can understand, seem desirous of resting the most solemn beliefs respecting man, God and eternal life, on fancied intuitions and mystical sentimentalities, it is something to meet with an earnest thinker who is not above appealing to fact and reason, nor ashamed to apply the inductive method of philosophizing in all its strictness to the great question which he has undertaken to discuss.

We have taken the liberty of entitling Dr. Cromwell's doctrine *materialism;* that which he opposes is commonly called *spiritualism;* but it should be remembered that he himself repudiates both these designations. The words "spiritual" and "spiritualism" have religious associations which ought not to be claimed by nor conceded to the advocates on either side of the argument; he would therefore call the theory which he opposes *immaterialism.* He does not admit that his own views are fairly described by the term materialism, but he gives to them no other name; perhaps he would allow that they would be not inadequately characterized as *anti-immaterialistic.* But these are things of little moment. The great point for which he contends throughout the entire book is, that there is not in man any such thing as a thinking principle, soul, mind or spirit, distinct from his bodily organs; and that all man's feelings, sensations, thoughts, ideas, emotions, volitions, &c., are simply the acts or the affections of the brain, especially the upper part of it. In support of this doctrine he appeals to a vast number of physiological and other facts, all of them, so far as we are capable of judging, correctly stated; and we apprehend that no spiritualist will deny that they are both apposite to the question at issue, and deserving of a most careful consideration by any one who desires to form a sound and enlightened opinion upon it, and to judge "avec connaissance de cause."

Dr. Cromwell, at the very outset, refuses to admit the existence of any such thing as mind or spirit distinct from matter; matter, he says, is the only entity that we either know or can conceive, and the existence of any being that does not consist wholly of matter is an unauthorized assumption.

"Metaphysicians have divided existence into two classes, to which they have given the names, respectively, of Matter and Spirit. The division is arbitrary, and entirely assumptive; for it creates a class of being [spirit], of which, as more than a property, or collection of properties, of being, there are no proofs that it is or has ever been. . . . . A sounder division might have been into living and lifeless matter, with their respective qualities. Under that division, *all* matter must have

been still said to have qualities in common, but *living* matter alone to possess MIND, life's noblest feature and exponent."—Pp. 6, 7.

This of course implies that a certain degree of intelligence must belong not merely to all animals, but even to the vegetable tribes, seeing that all are equally endowed with life; and this conclusion Dr. Cromwell admits to be, if not certainly true, at least highly probable.

"Mind inheres in Life, as Life inheres in Organization. Matter, organic and inorganic, is, under the suitable conditions, matter living and lifeless. Mind's existence can be traced only in life; and we are not without reasons for thinking that wherever life exists, there is at least a modicum of mind. Simple feeling, if no higher mental quality, may be plausibly assigned to vegetable life; which is to say, Mind, though in a smallness of amount corresponding with their low organization, may exist in the vegetable tribes."—Pp. 13, 14.

"The mentality" of a vegetable, "while purely instinctive, and never in the least reflective, may extend to *conscious feeling of its own existence and operations*, and the feeling involve a dull kind of *enjoyment*." Pp. 25, 26.

With regard to the inferior animals the fact is much more obvious; and indeed we know of no modern philosopher, of what school soever he may be, who will not readily assent to the dictum that "no mental faculty appears in man, the rudiments, if not more, of which cannot be discovered in a variety of the lower animals; the difference between him and them, in this respect, being entirely of degree and not of kind." (P. 16.) But we must hasten to the statements which apply to the mental endowment of the human race more especially. And in this, as in all things, it is well to begin as near as we can to the beginning. On this topic we find the following passage, which well deserves attention:

"Mind is so far from possessing any natural independence of body, that we can trace to body its own existence. Its beginnings are barely beyond observation; and we may note its progress with little difficulty, and see if we have not before us faculties, whose nature appears in their development by material being, and their exertion only in connection with it. For in this, as in all things besides, the nature must be determined by the source; and grapes will sooner be produced by thorns, and figs by thistles, than an essential immateriality spring from an essential materiality. Admitting, as is indeed most probable, that the infant may have had some capacity for sensation in the womb, it is born, we cannot but observe, in every superior respect, unmentalised; it has only organs, through impressions upon which from the time of birth, the range of its sensations is, if not commenced, as greatly as suddenly enlarged, its perceptive capabilities called forth, and, very gradually, all the higher mental powers elicited. For a time the infant's consciousness seems to be nearly confined to the sensational; and notions of and about its own sensations are, most likely, its first proper thoughts. Slowly, and by steps that are plain to the regarding eye, does it arrive at perceptions of

the external objects which occasion in it sensations. But the positive ideas of external things, which the brain frames upon its sensuous perceptions, accumulate; and the organ, as it becomes stored with them, grows less and less indebted, for power to operate, to impressions received through the other organs, and more and more actional of itself. . . . . By employing itself, the brain advances in the power of self-employment; while, wrought upon by instructions from without, it becomes less proximately concerned with sensible objects, and more engaged with its own actions, and with mental actions other than its own, of which latter in particular, though still through some sensible organ, it becomes continually more cognisant. And as, by exerting its faculties, facility in the exertion accrues to the brain, just as facility of motion accrues to the muscles through their employment, the self-actions not only multiply, but are more spontaneous or mechanical."—Pp. 99—101.

In support of his doctrine that the brain is not merely the organ through which a separate thinking being or principle acts, but is itself the thing which thinks, Dr. Cromwell appeals, as his predecessors in that opinion have done, to a comparison between the intellectual powers and cerebral developments of man and the inferior animals; contending, and, we must say, demonstrating, that exactly as the brain in each species rises in proportional volume and in complexity of structure, so do the intellectual faculties ascend in the scale,—from the animals called *radiata*, which have only a few nervous ganglia ranged round the orifice of the stomach, to the *vertebrata*, of which the highest order are the *mammalia;* and of these, the highest in mental capacity as in quantity of brain (i.e. compared with the size of his entire body) and in the complexity of its structure is man. He farther appeals—here also treading in the footsteps of former inquirers—to a comparsion between the different races or varieties of human species, with reference to their respective size and conformation of brain, and the degree of intelligence which they respectively manifest; and also to the cerebral and intellectual manifestations of different individuals of the same race. Phrenologists will perceive that Dr. Cromwell is completely on their side with respect to the practical and theoretical departments of their science; but he altogether dissents from those metaphysical distinctions which some of them (Spurzheim in particular) have drawn for the purpose of guarding their theory against the imputation of favouring materialism. The same objection he urges very strongly against many of the leading physiologists of the day, Carpenter, Brodie, Solly, Sir H. Holland, Pritchard, Dr. Millingen, &c., from whose writings he borrows many striking facts; though, as he maintains, they have themselves failed to see the inference to which their own facts and statements unavoidably lead. It would carry us into too wide a field were we even to enter within the verge of these discussions.

Dr. Cromwell does not fail to enlist in his argument the phenomena afforded by the mental changes exhibited in the same

individual during different states or conditions of the brain. And first in sleep:

"The Brain has a peculiarity which is so closely connected with the question before us as to demand particular attention. While the functions of the heart, lungs, stomach, &c., proceed, so long as life lasts, without cessation, those of the Brain are intermitted through periodical pauses or rests; those pauses or rests constituting *Sleep;* and sleep, when perfect, involving a complete though temporary extinction of all the mental faculties. Now, why should the action of a self-subsistent, independent immateriality, such as we are assured the Soul is, at all depend on the action of any material organ? . . . . . If it be asserted, as it often has been, that the action of the immateriality *does* go on, the sleep of the brain notwithstanding, I ask for the proofs. . . . . It may be pretty generally admitted that the mind sleeps. And the admission would seem well founded; only it is totally at variance with the common notions of the mental nature. We should rather say, however, that the *brain* sleeps; and that its peculiar faculties, so long as it is entirely dormant, are not."—Pp. 82, 83.

With the same object, reference is made to the phenomena of *syncope*, or fainting, in which all mental action is at once suppressed on the failure of a due supply of nourishment from the heart to the brain. "How," the author asks, "should a temporary denial of the heart's blood to the brain affect a distinct being, which is without a material property, so as to produce its temporary non-existence?" (P. 92.) The case of insanity is not overlooked:

"The causes of this dreadful malady may be mental or corporeal, or a commixture of both; but its place is always the brain; and for the most part, certainly, on post-mortem examinations of the heads of insane persons, morbid affection has been found there. Madness is generally called a disease of the *mind;* which, as a figure of speech, is allowable, since it is ever an affection of the *organ* whose peculiar functions are the mental. Yet it should sound strangely to immaterialists themselves to say, of 'immaterial and immortal mind,' that it is *mad;* one might suppose that even they would prefer to speak of an *organ* as the subject of the disorder."—P. 92.

A similar use is made of the facts afforded by cases of delirium and drunkenness:

"Can it be really imagined that the frenzy of one who labours under fever is the frenzy of something distinct from the body which has imbibed the disease, and which gives all the other tokens of it? Or that when the stimuli of alcoholic fluids mount from the stomach to the head, a separate being is intoxicated? Yet thus it must be if that which thinks in man, and in these instances thinks so extravagantly, be not a thinking organ, but some independent, self-subsistent personality or thing; it must be so though the personality or thing is asserted to differ in very nature from the body it subsists in, and for that reason cannot without violence be supposed capable of receiving any species of affection from it."—P. 98.

In proof that thought is nothing more than the action of the

cerebrum, Dr. Cromwell brings forward a remarkable case reported by Dr. Pierquin, and adverted to by the late Mr. Combe in his work on the *Constitution of Man;* it was that of a female patient whom the Dr. saw in an hospital at Montpelier, in 1831; part of her skull had been removed, and the brain was seen "motionless, and lying within the cranium, when she lay in dreamless sleep; but in motion, and protruded without the skull, when she was agitated by dreams; more protruded in dreams reported by herself to be vivid; and still more so when perfectly awake, and especially if engaged in active thought or sprightly conversation." (P. 130.) And on this principle Dr. Cromwell explains a fact in his own experience, with which that of many others will, we doubt not, be found to coincide,—namely, that the action of walking, if not carried so far as to produce fatigue, helps to quicken the flow of voluntary thought, and especially to facilitate the work of literary composition; in fact, he suggests that, by exciting a moderate agitation of the cerebrum, it literally puts our thoughts in motion" (see p. 128).

And, lastly, Dr. Cromwell relies on the undoubted fact of the simultaneous decay of the brain and the intellectual powers in extreme old age. He says:

"Within certain limits, much affected by amount of native power, and by circumstances the large majority of which are no more recognised than reckoned, the intellectual faculties, just the same as* the sensible and the muscular, will go on strengthening and improving so long as they are actively, yet prudently, exerted. . . . . Thus the metaphysician and the logician have been frequently known to put forth their greatest strength when life with them was in its sixth or seventh decade; but, still, the *acme* came; and then, in the thoughts not less than in the limbs and senses, gradually increasing decrepitude. To the last, however, the thoughts may be *comparatively* vigorous; though for no other reason than that they have been pre-eminently exercised, the exercise itself having a tendency to keep up the vigour. Besides, if we only remember that all the mental faculties belong to the Brain, it may not appear so wonderful that an organ which, beyond all the rest, has its powers recruited by the periodical returns of *sleep*, should the longest retain ability to exert itself. . . . . On the other hand, as it is a known fact that the Brain *shrinks* in advanced age, so it is equally well established that, as a rule, the mental powers decrease correspondently."—Pp. 166—168.

We have now taken a short glance at all the main arguments contained in Dr. Cromwell's work, of course passing over the multitudinous illustrations by which they are in most cases enforced, and those controversial passages by which the objections of opponents are met and in many cases turned aside.

* "*Just the same as;*" that is to say, *just like.* Dr. Cromwell is far too fond of this undignified colloquialism, to give it no harsher name. We must also protest against such words as *intelligential, discomplication, conferrence, self-motional, volitionally, experiential, ideational, sensationally* and *indoctrinationally*, &c., which do not enrich, but corrupt, our mother tongue.

There is one of the latter which it would be improper to omit altogether, and we notice it here before leaving the subject.

Dr. Cromwell is perfectly aware that almost all his reasonings relating to the manner in which intelligence arises and is manifested in the human being, go to prove that "mind appears only in the manner of a property exhibited by matter" (p. 8), and that we can have no knowledge of mind otherwise than as one of the qualities of organized matter. In fact, he asserts that we have no proof of the existence of any thing or being whatever but matter. He is also aware that this generalization is so expressed as to include in its terms, not merely all finite minds, but the Infinite; and that he will be expected to explain his conception of the Infinite Mind. Is that Mind, like the mind of man, the mere operation or activity of a bodily organ or set of organs? If it be, then God must, like man, be a living yet wholly material being. If it be not, then there must be in the universe one real subsisting being whose nature is immaterial,—that is to say, a pure spirit,—the existence of which Dr. Cromwell repeatedly affirms we not only cannot believe but cannot even conceive. Now to this serious and most interesting question Dr. Cromwell gives two different answers. In p. 10, he says, "Doubtless God must be a being; yet we shrink from ranking Him in our thoughts with the material beings we have known. . . . . As to his essence or the nature of his being, in a word Himself, we judge that *He is not matter.*" This would appear to assert that God is immaterial; but, in pp. 156, 157, we find it stated that "by making God a pure, although an infinite, intelligence, we make of him but a quality, an essence wanting. More really honourable to God than this, although not likely to be nearer the truth, would it seem to be to copy, broadly and indefinitely, from our conceptions of matter as well as mind in our idea of Him, giving Him some infinitely dignified material frame as the *substratum* of as infinitely dignified mental qualities. But our worthiest tribute to his greatness is to confess Him to be, *in nature,* utterly beyond our comprehension, and, therefore, to imagine Him neither material nor mental in any senses that we can affix to the terms." This seems to affirm that God is neither material nor immaterial (although these two categories must include all being), and therefore to declare God to be a *nonentity,*—an inference from which no living man would recoil with more unfeigned horror than Dr. Cromwell himself, as this volume manifests in every page. This point may deserve a remark or two for elucidation in the forthcoming portion of his work.

The writer of this notice does not wish to conceal his dissent from the whole drift of Dr. Cromwell's argument; but he would not willingly appear insensible to the learning, the ability and piety which the book displays.

T.

DAVID AND GOLIATH.

"And it came to pass, when the Philistine arose and drew nigh to meet David, that David hasted and ran forward toward the army to meet the Philistine."

The giant came on—
All in armour he shone,
Helm, cuirass and spear;
A plume waved on his head,
The ground echoed his tread,
And thus he drew near.

The boy stood alone,
With his sling and his stone,
And his foot on the sod;
With his clear, trusting eye
Looking up to the sky,
And a prayer in his heart to his God.

Did that boy feel no fear
As the giant drew near
With his far-flashing shield?
Did his heart 'gin to quail,
Or his courage to fail,
Alone on that field?

No! his heart felt no fear;
He knew God was near,
And was mighty to save
From the lion's great paw,
Or the bear's bloody jaw,
Or the sword of the brave.

So firm did he stand,
And he put forth his hand
And took a smooth stone;
Swift whirled round his head,
Like a bullet it sped
And crashed thro' the bone.

It is done—it is won;
That fair boy stands alone,
With his foot on the dead;
And in his right hand
Gleams a blood-stained brand,
In his left one—a head!

S. G.

HUMBOLDT AND THE CHURCH.

[The following defence of Humboldt against clerical detraction and insinuation has appeared in the *Protestantischen Kirchenzeitung*. It points out justly enough the desperate position held by orthodoxy in a scientific age and nation. What is true of public opinion in Germany is only a few degrees less true in England. The defence is here and there somewhat wordy as well as bitter; but the position is sound that Humboldt and other men of modern science are the scientific product of Protestantism, and that unless Protestant churches turn to account the new discoveries of natural science, "by purifying their own dogmas from the ballast of antiquated conceptions and renewing them according to the spirit of the age, they cannot be intitled to walk on a level with natural science, or speak a word of Christian piety to men of scientific culture."]

HUMBOLDT AND MODERN ECCLESIASTICISM.

BY PASTOR PRIMARIUS KRAUSE, HAMBURG.

The denunciation of the great men of our nation, by which modern piety thinks most surely to manifest her own orthodoxy, and the slanders by which small church-folks vainly strive to shelter themselves against the giants of the mind, were largely experienced during life by our great Humboldt, the latest hero of this great literary epoch; and the Ultramontane black cattle have (naturally enough) given their preference to herb-seeking cows over scientific discoverers like Humboldt.

The same condemnation has been pronounced at his funeral. "The clergy," who were indicated in the programme of the funeral procession, were not present. Of upwards of a hundred evangelical clergymen of Berlin, only seven followed his remains, besides Dr. Hoffmann, the general superintendent, in his official capacity; those belonging to the Unionsrichtung outweighing the followers of Hengstenberg. May this absence, on the part alike of the one class and the other, prove to have been accidental! In the greater number it will at least seem to bespeak a want of enthusiasm; on the part of the leaders of orthodoxy it expresses a decided sentence of condemnation. And the funeral oration which Dr. Hoffmann pronounced over the dead (whatever pains be taken to turn the mildest side outward) still plainly enough agrees in that condemnation. Indeed, the trouble which the speaker gave himself to discover Christianity in this great man, shews in the plainest manner that he in his heart did not ascribe it to him. Stripped of all circumlocution, the speech says in fact no more than this: Humboldt was a great man of science; but all science is imperfect, grass that withers. Though in the dominions of Nature he was everywhere at home and an accomplished guide, he was still a stranger to the kingdom of divine things, and only his undeniably active life can leave hope that the merciful God will in eternity manifest the love of Christ in his salvation.

As I read this speech, I transported myself into the midst of the mourning assembly, which consisted of the representatives of collective science and men of the highest rank in city and state, each of whom bowed his head in veneration, and many looked up to him with unchanging enthusiasm; and I asked myself in what light the evangelical church would henceforth appear to this assembly, forced to listen to the speaking clergyman who has nothing more appropriate to say than very cautiously to animadvert upon his audience, as if the great living contemporaries of the deceased had made confession of Christianity, but given the lie to it in fact.

Above all, I know not what our very pious clergy themselves think of the funeral sermon. Do they believe that men die and are buried, in order that priestly spirits may have the opportunity of sitting in judgment over the deceased? Who has given them power and authority to hold their court over the dead, whether it be for his canonization or reprobation, whether in direct condemnation or in arrogant hope? For most of death's victims, would it not perhaps be better that the so-called funeral discourse should be quite omitted, and the event be chiefly handled in a liturgical manner, for the comfort and consolation of the survivors? But if occasionally something must and ought to be said, in that case Schleiermacher's method is the only Protestant and truly Christian one, namely, that the preacher (if he is equal to this art) should set before the mourning assembly an image of what the dead, by the grace of God, has been to his family, to his calling, to science, to his country; and so strive to plant in the hearts of the survivors an unextinguishable image of his immortal being. Judgment in any form is not of the spirit of Christianity; it is a presumptuous laying hold of the office of God, which He has reserved to Himself.

This by the way. Our modern ecclesiasticism, Evangelical no less than Roman Catholic, puts our great Humboldt beyond the pale of Christianity, as it also denied the Christianity of our Lessing, Goethe and Schiller, our Hegel and Fichte, and our Schleiermacher. It says of Humboldt, He was a great man, but no Christian. And I must confess that the impudent denunciations of narrow orthodoxy shock me less than the shoulder-shrugging arrogance which hopes for his future blessedness.

What does this denunciation betoken? What results will follow it? Will the German nation less love and honour the prince of natural science? Less admire and prize him? Be less proud of his having sprung from her lap? No one believes in such a result, not even the orthodox judge himself. In the eyes of the German nation, on the contrary, this modern ecclesiasticism will sink exactly in proportion as it busies itself to depreciate those men and phenomena in which the nation sees her peculiar being, her historical reputation and her moral strength,

most fitly and brilliantly exhibited. The German nation will at this day meet the narrowness of orthodoxy with the words of the old Frieslander, Radbod: "If my great ancestors are not in your heaven, neither will I be there, but would rather be where my great ancestors are." The German nation will, if the question be put, undoubtedly answer, "I would incomparably prefer being with my great kings and generals, my great thinkers and poets, in hell, to being with you orthodox priests in heaven." And truly hell must cease to be hell, and be actually changed into heaven in spite of its name, if it presents to us all that we reverence as great and noble, as true and beautiful, out of which we have drawn the most precious nourishment of our souls, and with which we have grown into indissoluble union through every fibre of thought and feeling. And the prized church heaven must in truth be hell, if it robs us precisely of those who have created in our hearts and perceptions the best and noblest things we possess, who are the supports and pillars of our nation's common life, and in whom we take root with our whole being,—offering us, instead, exclusive intercourse with tedious and tough (Germ. *leathern*) orthodox companions, who know nothing but dogmatic formularies and methodistical contortions, and who, moreover, will surely never cease, even in their heaven, to bite and devour one another for the bits and scraps of an already decaying dogma. "God keep me from this church heaven! God permit me to remain for ever in that body of which men like Humboldt are the prominent limbs!" Such is, without doubt, the judgment and the prayer of the nation, and will ever remain so. In the eyes of the nation, orthodox ecclesiasticism speaks only its own death-warrant in condemning these great men.

And is not the nation right in its judgment? Certainly it is; and will not and ought not to let itself be misled by any authoritative sentence of orthodoxy. The perversity and absurdity of the church judgment is thus shewn,—that it is forced deliberately to deny the Christian character of men and phenomena which are certainly born of the spirit of Protestantism and exhibit themselves as the brightest fruits of that tree. The nation judges comprehensively; and the true evangelical Christian must judge comprehensively. Everything great and noble that has sprung from the spirit of Protestantism in recent times, has quite a different character from the recent church; so that the new ecclesiasticism can but ill represent the genius of Christianity.

And so it is, in truth. Christianity is not a dogmatical system; still less is it the old orthodoxy. Christianity is truth, and all truth is from God. Whoever is of the truth is of God; and in proportion as each living person gives himself up to truth, he gives himself up to God and is pious in the true Christian sense. He is pious and truly God-fearing, however far from strict or complete may be his hold on dogma, however little he may direct

his thoughts in general to dogmatic subjects. And whoever is not of the truth and pursues not the truth, is not pious, though he hold all the most Christian and peculiarly saving dogmas. We do not think it necessary for the vindication of our great Humboldt's Christianity, to refer to the multifarious manifestations which shew that his spirit was deeply penetrated with the practical moral truths of Christianity. If these manifestations were not accessible, his "Aspects of Nature" (so many aspects of truth) vouch for his piety. Whoever, like Humboldt, gives himself up to Nature with all the powers of his soul, penetrates her phenomena, and, bringing them together, seeks to lay hold of her essence and her truth, cannot fail to find in the creature the Creator himself, and is, in his devotion to the universe, at the same time devoted to the Spirit of the universe. None can doubt this but he who mechanically tears God and the world asunder. Whoever, like Humboldt, in his skilful activity is everywhere carried on and urged by the spirit of truth, so that all his researches betoken a pure seeking and longing after it, bears the everlasting God of truth living in his heart, however little he may be inclined to prate about Him, however little inclined to allow pietistic importunity to break in upon (I do not say his "coy," but) his chaste or proud "silence." Humboldt's penetration of Nature, his truthfulness that is, constitutes his genuine Christian piety. And which of you orthodox people, who are pleased to sit in judgment upon him, will measure himself with him in the love of truth? I will not dissemble with you. Whoever, like you, can take up with a whole system of propositions of long-past date, with that man the love of truth must stand very low, and therefore Christian piety too. He who really loves truth, and in whom truth is a living principle,—in that man she takes her own peculiar form and creates her own ideas and her own expressions. Even if your orthodox dogmatism were more correct than the dogmatic propositions which Humboldt might have held (and that I do not grant), still the truth would be but as a little spark in you, in Humboldt a mighty flame; and therefore there would be an immeasurably greater amount of Christianity in Humboldt than in you.

Christianity is a moral religion. The inner spirit of piety is also the inner kernel of morality. And whoever carries within him a living Christian piety, in him it produces, according to its degree of vitality, a corresponding morality; and in the same proportion in which we meet with real morality, we must infer inward piety, however much or little it may declare itself in words and ideas. It is needless to refer to the benevolence of Humboldt as a proof of his Christian charity. There we shall be met by the reply, "Benevolence is a most subordinate form of Christian charity." Also his love towards his relations and friends is of no great importance: "What special merit have

we if we love those who are recommended to us by their love or by the ties of nature? If that were Humboldt's moral worth, in what is he superior to so many millions of others?" Humboldt's morality lies precisely where these little matters scarcely come into notice, and where morality is identical with piety. The physician who unselfishly devotes day and night wholly to his calling, thinking only how to lessen the sufferings of mankind and promote their health,—the teacher, whose whole heart's pleasure it is to be among children, and who devotes all the strength of his body and soul to forming the children of nature into men truly pleasing to God,—the soldier who, with earnest determination, goes to war, willingly and joyfully giving his life for his fatherland,—such devotion as this is pure morality; and this morality is always at the same time piety. For devotion to a great moral thought is, in fact, devotion to a divine thought. Of this kind was Humboldt's moral worth; and in this moral sense he is a hero, standing a head higher than many millions of the human race. Through a long life of three generations has he, with unceasing activity, devoted all the admirable powers of his great mind to his one great aim, the investigation of collective nature, and to making the knowledge of it subservient to the rule of man. And with this aim in view, he has not only denied himself the customary enjoyments and comforts of life, but has even staked health and life itself upon the game, and willingly offered up fortune, rank, honour, and the happiness of domestic life. This unconditional devotion to a great aim, and this self-denying sacrifice of all he had, was Humboldt's moral worth; and in this he is so great that not many of the children of men can equal him. And this his morality is eminently his piety. A skilful and unconditional self-devotion to the search of collective nature, for the service and training of mankind, is devotion to a truly divine thought which can only spring out of a divine groundwork in the heart. Such a sentiment is true Christianity. And now, you orthodox judges, which of you is ready to compare himself in point of self-devotedness with this hero? Which of you would desire to work so hard in the service of truth as Humboldt has done? Which of you has given proof of continual willingness and readiness to offer up health and life, fortune, honour and family, for that which you nevertheless call the Divine command? So long as you do not give this proof, you can blame no one for thinking less of you, not only in respect to science, but also in the conduct of life, than of this great genius on whom you pronounce judgment; nor, moreover, for esteeming the Christianity of our great Humboldt (which produced such mighty efficacy, and enabled him to bear without irritation your little accusations of heresy) as in its essence incomparably better and sounder than yours, which gives proof of its spirit and its power in such paltry accusations.

Humboldt was, like all the great lights of the last century, born of the spirit of Protestantism; and was, like them, a true ornament of genuine Protestantism. The deep truth of his immense penetration, the moral greatness of his self-devotedness to the claims of mankind and to their welfare, are proofs of his deep inward spirit of thoroughly German and Protestant piety (litt., *his deep inward truly German and Protestant God-fearing spirit*). And if the Protestant Church rightly understood her mission, she would not split upon such a rock as by bringing this son of Protestantism to judgment, and measuring and ruling him with the wretched yard-band of her antiquated dogmas. She would far rather place herself at the feet of this great genius, and with industry and modesty learn from him all that God has manifested to the faithful love of truth which characterizes his disciple in his constant search; and she would turn to account the new discoveries of natural science, in order to purify her own dogmas from the ballast of antiquated conceptions, and renew them according to the spirit of the age. If the Protestant Church and her clergy were to do this, then, and only then, would she be intitled to walk on a level with natural science, and also to speak a word of Christian piety to the men of science.

MEMOIR OF THE LATE REV. JOHN SMETHURST.

A GOOD man has passed away from the earth homeward to heaven,—the Rev. JOHN SMETHURST, who for forty-two years was the minister of the congregation of Unitarian Christians at Moreton Hampstead, in the county of Devon, where he departed this life on the 27th of June last, in the 67th year of his age. He was born and he spent his youth in the neighbourhood of Manchester, where his parents occupied a farm. Some anecdotes of his character and actions in his boyhood's days were occasionally related by him, and from these it may be gathered that the "child was father to the man," and that in early as well as in riper years he was endowed with much mental activity, and with moral purity and strict conscientiousness. When he arrived at an age at which he was capable of thinking and judging for himself on the important subjects of religion, a seriousness of disposition and earnestness of spirit directed his thoughts to the study of the Holy Scriptures, which resulted in his adoption of Unitarian views of Christ's mission and work, and in a strong desire to devote himself to the Christian ministry in the religious community which he believed to possess "the truth as it is in Jesus." His ardent wishes were gratified; and he had the privilege, which he ever afterwards esteemed the greatest in his

course of life, of becoming a student in the Hackney Academy, superintended by that shining light in our churches, the late Rev. Robert Aspland. It redounds to the honour of the pupil that he prized and improved his advantages to the entire satisfaction of his tutor, and that friendly regards towards him were awakened in all the members of the Aspland family of which he had been an inmate, and were never withdrawn, but continued and gratified and solaced him in after life. He left the College at Hackney in 1816; and after supplying some vacant pulpits for a while, chiefly that at Dorchester, he accepted an invitation from the congregation with which through the remainder of his life he was connected, and entered upon the duties of his ministry at Moreton Hampstead soon after Midsummer, 1817, having succeeded the Rev. Thomas Cooper, his fellow-student, who had gone on an errand of religion and philanthropy to Jamaica. Two years after this, the British and Foreign Unitarian Association resolved to send a missionary to the north of Ireland, to foster the spirit of religious inquiry which was beginning to manifest itself there, and to strengthen and direct the tendencies of the Protestant mind in that quarter to emancipate itself from the thraldom of human creeds. The high opinion that the Committee, of which Mr. Aspland was a leading member, had formed of this young man's ability, attainments, zeal and judgment, could not be more signally evinced than in his appointment to this important work. He disappointed not the expectations formed of him. He accomplished his task with energy, ability and prudence. Much success attended his labours. Unitarianism in the north of Ireland is much indebted to him. His lectures and discussions in various places gave an impulse to its onward movement. For this work he deserves to live in the annals of our denomination, "vir non prætereundus."

In the place of his adoption, Mr. Smethurst had a very limited sphere of ministerial usefulness. In and around Moreton Hampstead, at one time were flourishing manufactories of woollen goods; these gradually declined, and none of them now exist. In consequence, the inhabitants have been gradually lessening. Unitarianism, however, has maintained its ground in proportion to the population. It had a consistent, powerful advocate in its minister. He never ceased to prize it as the true interpretation of the doctrines of Christianity. He earnestly preached it. His hearers were brought by him to understand it and have faith in its scriptural foundation. They too learned to value it, and they too hold it fast. He was not, indeed, a dogmatist; but giving "a reason for the faith that was in him," he left that reason to make its due impression upon the minds of his hearers; and there were few instances in which it was not deemed to be powerful and convincing. Civil and religious liberty is a subject which lay near to his heart, which he had studied and mastered,

and on which he often on public occasions descanted with a power and eloquence which those who heard him will long remember.

A striking feature of his character was his strong will, exercised in determining to be unfalteringly a right-minded, true-hearted man. Nothing artful, evasive or shuffling, appeared in his purposes or acts. The crooked ways of pretension and hypocrisy he abhorred. He laboured to walk always in the integrity of his heart.

He was a great favourite with all his brother ministers with whom he was brought into intercourse. They clung to him with esteem and affection. He was elected a member of the Exeter Assembly of Ministers soon after he came into Devonshire; for about forty years he was never absent from their annual meeting; for some years he had been their scribe, and his presence with them was one of the pleasures they all experienced. On their last assembly, sorrow filled their hearts. The intelligence of his decease reached Exeter that morning.

His remains are deposited in the burial-ground attached to the Cross-Street chapel. His funeral took place on Sunday, the 3rd of July, at which all the members of the congregation attended, to pay their last meed of respect to their beloved and honoured pastor. A considerable number of persons of the town belonging to other denominations were also present. Forty-two years is a long pastorate in one place. During all this time he won the respect of those who were the witnesses of his career, how much soever they might differ from him in religious or political opinion. The service at the grave was performed and his funeral sermon was preached by the Rev. G. B. Brock, of Exeter, who in early life was some years his pupil, and who in after years was united to him in purest and strongest friendship. An irreparable "loss" to many, his "death" was to himself "gain." His health had long been shattered, and for many weeks before his decease he had become helpless and prostrate in body—not in mind, which was clear to the last. He expressed himself as perfectly resigned to God's will, as not afraid of the future, and as anchoring his immortal hopes on the mercy of God through Christ. Long will his memory be cherished by many, by all who were intimate with him. His antiquarian friends will dwell with admiring recollection on his Saxon lore, acquired in the quiet recess of his solitary chamber. Unitarians and others coming from distant places, who have been conducted by him to the sublime granitic tors and other strikingly grand and beautiful scenery in the neighbourhood of Moreton Hampstead, will not forget his willing and admirable guidance, interesting conversation and cheerful companionship. Those who have wandered with him on the romantic banks of Bovey, Dart and Teign, will, on revisiting these moorland streams, hear them singing as they

flow a requiem for him whom a poet* of the west, a bosom friend, once described as the "Walton of the Moor." The attendants upon his ministry as long as they live will with pride remember his ability, his acquirements, his teachings and his character, as reflecting honour alike upon him and them. And he has made a provision for perpetuating his memory to distant generations of liberal Christians in the place in which he so long laboured, by requesting his executors to devote, in the best manner they shall deem desirable, the savings of his life to the support of Unitarian objects there. One hope remains to those who loved him. Trusting in God's revealed word by Christ, they can look forward to a re-union with him in a better and ever-enduring world.

G. B. B.

REV. S. A. STEINTHAL'S ACCOUNT OF HIS VISIT TO TRANSYLVANIA.

For several years no direct information had been received by the general body of Unitarians in this country from our fellow-believers in Transylvania, when the letters of Mr. Paget to the Rev. J. Kenrick brought the intelligence that once more persecution was threatened against the upholders of our faith, that the Austrian Government by insidious means was trying to undermine the freedom of the schools and colleges so long the pride of Transylvanian Unitarianism. Steps were immediately taken in various parts of the country to provide the pecuniary help which was required, and many earnest prayers were offered in the churches and in the closet for our brethren, that they might be supported in the struggle by that Fatherly Providence which in Unity they worship. Not content with forwarding this practical proof of English sympathy, the Committee of the British and Foreign Unitarian Association availed themselves of the services of the late Mr. Tagart, whose prominent position among the English rendered his visit to the Transylvanian church most valuable. It is unnecessary again to speak of Mr. Tagart's mission; its success as a means of strengthening our distant brethren, its sad conclusion, so deeply and deservedly lamented, are all too fresh in the memory of my readers to need mention. Feeling, however, that much information was unavoidably lost with him, and being personally deeply interested in Hungarian affairs, I proposed to the Committee of the British and Foreign Unitarian Association that I should make arrangements for visiting rather more completely than had been done the various districts in which Unitarianism was maintained, to investigate its condition

* Rev. J. Johns, in the pages of the Reformer.

and its future prospects. My proposal was met with great cordiality, and on the 16th of April I left this country as the representative of the Association, with very complete instructions from the Committee.

I was detained by various circumstances on my way, so that I did not arrive in Klausenburg till about the middle of May. In Hungary itself Unitarianism is not tolerated; but I was informed by one of the Lutheran superintendents that its theology was held by many persons who conformed to the other branches of the Protestant church, and that very many of the clergy would be found to hold our opinions even if they did not bear our name. A gentleman also in Pesth, whose literary works have gained for him a very high reputation throughout Hungary, told me that, although he was a Catholic by name, all educated men would agree with us in their real belief. In a country like our own, where no legal disabilities attach to the profession of an unpopular creed, such outward conformity to a faith which is inwardly abjured always appears an unmanly truckling to prejudice and bigotry; but where the law does not permit the avowal of Unitarianism we must not be so severe in our judgment. To brave the lesser martyrdom of imprisonment and fine requires a courage which we should not perhaps all possess; and while we give honour to those who are brave enough to dare the consequence of candid confession, we ought to be very sure of our own steadfastness and courage before we condemn too strongly those who succumb. Klausenburg is the first town with a Unitarian church which I reached. My letters announcing my intention of visiting the friends there had not arrived, but I was not unexpected. A fortnight previous to my reaching the place, the head of the police had called upon one of the leading Unitarians to inquire whether I had not yet arrived, so well instructed were the guardians of public security of my movements. At Klausenburg I was cordially and hospitably received by the Rev. Professor Kriza, the first minister of the church, and one of the theological tutors at the college. I am glad to have this public opportunity of thanking him not only for the hospitality which he and his amiable lady afforded me, but also for the valuable information I received from him and the important aid he gave me in pursuing my inquiries.

Klausenburg is very picturesquely situated in the narrow valley of the Szamos. It is built on the site of an old Roman town, Claudiopolis, many remains of which have been discovered. The town has many interesting historical associations; it is the birthplace of the most celebrated of Hungarian kings, Mathias Corvinus; and the walls which still surround the so-called old town date from his reign. Klausenburg was, previous to the Revolution of 1848-49, the chief town of Transylvania, the residence of its Governor, and the seat of the chief Government offices. Since

1849 these have been removed to Hermanstadt, and the town has been considerably injured in consequence. The Unitarian congregation has suffered very much from this change, as many of the officials were of the Unitarian persuasion, and by their social position and education gave greater influence to the church than it has at present. Klausenburg is not the largest congregation in Transylvania, but it is the most important, as the seminary for the theological students is there, as well as the upper gymnasium, which is attended by both lay and divinity students. The college and the church, and the official residences of the professors, are all close together in the same street. The church was built in the year 1796. In former years the handsomest church of the town belonged to the Unitarians, in addition to some very extensive buildings for scholastic purposes. From this church, however, they were dispossessed in one of the persecutions which broke out against them, notwithstanding their being recognized by the law. A legal suit is still being carried on for the restitution of their old rights, without any hope, however, of success, unless some change take place in the Government, the influence of the Jesuits since the Concordat having deprived the Protestants of every denomination of all prospect of justice against Romanist aggression. The present church is a neat edifice with a small tower. Over the doorway is the inscription, which in nearly every Unitarian church marks the distinctive creed of the believers, "In honorem solius Dei." There is a total absence of all ornament in the interior of the church, not even a place being railed off, as in many of our English chapels, for the communion-table, which stands in the open space before the pulpit. One pew at the side of the pulpit is set apart for the clergy; this is a little raised above the other seats, and the front is covered with carpeting, producing to my mind anything but an ornamental effect. In the vestry I was shewn several embroidered coverings for the pulpit and communion-table, which are used on the great festivals of the church. All of these are donations from ladies connected with the congregation, and have been worked by them. The plate belonging to the church is also preserved here.

It was very pleasing to find that, in addition to the two services on Sunday, divine worship is performed every morning and afternoon in all the churches, so that it is not left to the Roman Catholics alone to recognize our daily dependence upon Almighty God by daily public worship. I attended service one morning at half-past six, and was pleased to find a very fair congregation at prayers. I could not understand the hymns or service, but the manner of the congregation was reverential, and the tone of the officiating clergyman, the Rev. Professor Lajos Nagy, was earnest and devout. The attendance on the daily service seemed made up of the professors and laymen connected with the college and

their families, and a number of the poorer classes. I noticed several who seemed on their way to market, who put down their baskets filled with fruit and vegetables in the porch, and then cordially joined in the service. When this daily recognition of our dependence upon Divine help is upheld, I think that no fault can be found with the people who take part of the Sunday for innocent relaxation, and I rejoiced in seeing how pleasantly the Sunday evenings were spent in the villages. There was dancing in the open air to the music of gipsy bands for the young people, while the village elders sat round watching and enjoying themselves in seeing the pleasure of their children. I never saw any work being done, and upon making inquiry I learned that, except when the crops were endangered by sudden storms or in similar extraordinary circumstances, Sunday work was unknown in Transylvania.

The college is a large building, as it is used not only as a place of instruction, but also as the dwelling-house of the students, many of whom are from the surrounding villages and towns, and only the richer ones are able to pay for private lodgings in the houses of the professors or elsewhere in the town. To our English ideas, over-crowding is practised to an enormous extent, and Lord Shaftesbury's Act might be enforced against the college authorities with great advantage for the students. English ideas of comfort must, however, be laid aside in judging of these things, and, comparatively, the students have nothing of which they can complain. At home they have no better accommodation; and if they were required to pay more than the small sum they do, many, perhaps most, would be obliged to renounce all hope of the education they now obtain. The younger students of the gymnasium are obliged to engage private tutors to assist them in their studies; these tutors are generally selected from the two elder classes, the members of which are called "togate," on account of their wearing a uniform. The payment to these tutors is very small; two to five gulden a year, with donations of provisions, are considered liberal salaries; and, as one who had been a tutor told me, they have no right to be dissatisfied, as they received their own education in a similar manner. The simplicity of the domestic arrangements of the students is certainly remarkable. They bring a sack of provisions with them, some ham and bacon and dried vegetables; if their parents live near to Klausenburg, they receive every week some slight addition of butter, eggs, &c.; if not, they have a small allowance with which they eke out their meagre fare. No one can charge them with luxurious living, and college life prepares them thoroughly to *rough it* in after life.

The gymnasium is divided into eight classes, and the course of study embraces the branches of instruction common to all schools, with Latin and, of late years, Greek. This latter lan-

guage has only been taught during the three years that the Rev. L. Nagy has held a professorship in Klausenburg. The number attending the gymnasium is 159; there is an elementary school in which pupils are prepared for the gymnasium, attended by 50 scholars. The school-room is miserably small, and the atmosphere was unbearably close. I am glad to state that the consistorium is taking steps to increase the accommodation and provide better premises.

The theological seminary is attended this year by 30 students. As there are only 106 Unitarian churches and 60 filial churches or chapels of ease, this number would seem large, did we not bear in mind that the schoolmasters go through the same course of instruction as the clergy, taking the complete theological course of two years. This course is as yet not so thorough as might be desired; but in the session which begins next September, the three professors-elect, who have been pursuing their studies in Germany, will undertake some of the subjects hitherto unavoidably omitted. The branches which have been treated in the college are—Christian Doctrine, upon the basis of the "Summa Universæ Theologiæ Christianæ Secundum Unitarios," published at Klausenburg in 1787;* Pastoral Theology, including the art of preaching, catechizing and the composition of liturgical services; Moral Philosophy; Biblical Antiquities, together with the introduction to the Old and New Testaments; Ecclesiastical History, with special reference to Unitarian history; the Canon Law. In the last session, Professor L. Nagy has voluntarily undertaken a class in the Exegesis of the New Testament; and in future a Hebrew class will be conducted by one of the gentlemen who has been studying the Oriental languages at Göttingen.

On Thursdays, the students are required to preach; and on Saturday, they practise themselves in the performance of occasional services, such as weddings, baptisms, &c.

In connection with the college there is a library of valuable old theological works, together with a few more modern works. When I was at Klausenburg, the librarian, Professor L. Nagy, was engaged in preparing a catalogue and re-arranging the library. The examination necessary for this has proved that the collection is very deficient in modern works. English and American Unitarianism in its newer development, since the influence of Dr. Channing has exerted itself amongst us, is not represented at all, and no gift would be more valuable than a donation of works of this description. It was with great pleasure that I

* This work is much more conservative in its tone than the present state of theological opinion in Transylvania, but is the acknowledged legal basis of instruction. In explaining it, the professors are, therefore, very far from adhering to its dogmatic tendencies, giving very rationalistic expositions of the articles it contains.

learned that the British and Foreign Unitarian Association have voted £10 worth of books, and that the Rev. Dr. Beard, with his usual zeal for the promotion of theological science, intends to add to that donation some of the works which have made his name so well known amongst us. The library contains several MSS. throwing light upon the history of Transylvanian Unitarianism; and I have reason to believe that these will not be permitted to lie much longer neglected, as the Rev. Professor Kriza, a man from his varied talents well fitted for the task, is, I am informed, making collections for a more thorough and extended history of our faith than has as yet been published.

The representative consistorium, i.e. the standing committee of the Synod, meets weekly in a room in the college. I had the honour of attending a sitting of this body, at which I explained the objects of my mission, and the grateful feelings of the English Unitarians for the kindness with which Mr. Tagart had been received. The proceedings were carried on partly in Hungarian and partly in German, and many interesting speeches were delivered upon the relations of our English churches to the Transylvanians. The warmest thanks were expressed for the timely aid which had been sent, and the best wishes for united usefulness found utterance on every hand. Before the conclusion of the meeting, I was formally enrolled as an honorary member of the consistorium, and a diploma, under the common seal of the consistorium, was made out and handed to me.*

The hall in which the consistorium meets is ornamented by a mural tablet in memory of a nobleman, Laurence Suki, who, being the last of his family, left all his property to the college. Upon the walls are portraits of men who have earned the gratitude of the Unitarians by life-long services and by literary labours.

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* As this document may be of interest to some of our readers, I annex a copy:

"Nos Consistorium Representativum ecclesiarum per magnum Transylvaniæ Principatum Unitariarum: Damus pro memoria, quod cum reverendus dominus Alfredus Steinthal alter Unitariæ religioni Liverpooli addictorum verbi divini minister, occasione itinerationis suæ in Transylvaniam ibique civitatem quoque Claudiopolim pervenisset, nos tanquam confratres suos, in visere non dedignabatur. Cujus rei memoriam nos pergrato recolentes animo, eundem prævenerabatum Dominum Alfredum Steinthal, confratrem nostrum dilectissimum, in lesserum amoris et amicitiæ nostræ, ex concluso consistorii anno præsenti sub numero consistoriali 168 facto in Consistorem Honorarium cooptavimus; pro ut cooptamus præsentium Litterarum publico consistorii sigileo et subscriptionibus nostris nunitarum mediante. Datum e sessione Consistorii Unitariorum in Transylvania Repræsentativi Claudiopeli die vigessima mensis Maji Anno Domini millesimo octingentesimo quinquagesimo nono.

(Signed) "Moses Sekely,
S. Consistorii Præseset, Superintendentis Locumtenens.

"Laurentius Miko,
Consistorii Secretarius.

"Vidi et approbavi,
"Alexius Nagy de Kal,
Supremus Curator et Consistorii secularis præses."

Among these, I noticed the portrait of the late Mr. Tagart, to whom this honour has been cordially paid by the consistorium.

From Klausenburg I was accompanied by the Rev. Professor Nagy, whom a vote of the consistorium appointed as my companion during the remainder of my journey. It was to his courtesy and kindness that I owe much of the pleasure of my tour. His accurate knowledge of all the circumstances of the churches I visited, and his enthusiasm for the history of his native land, made my tour not only theologically interesting, but also valuable in many other ways.

The first place that we visited together was Thoroczko. On our way we passed two villages in which there are Unitarian churches, Komjatszeg and Túr, but as they are unimportant we did not stay to visit them. It is hardly possible to fancy a more picturesque route than part of the road which leads to Thoroczko. After leaving Klausenburg, you ascend one of the hills that bound the valley of the Szamos, and then skirting a small range of limestone rocks, you reach the valley of the Aranjos. From the heights above this rapid stream the views are picturesque in the extreme; rocks and wooded hills close in the stream; while the little village of Borev, with its whitewashed cottages and brown thatched roofs, gives life and animation to the landscape. The evening sun just fell upon the village, and the changing lights made the whole picture worthy of any artist's pencil. We walked down the hill-side to the river, as the road was so steep that riding in a carriage without a drag was anything but agreeable, and, crossing a bridge, entered the village. Never was I so impressed with the truth of the oft-quoted line,

"Distance lends enchantment to the view,"

as I drove through Borev. The whitewashed cottages that looked so fair from the other side of the valley, proved to be miserable trallack hovels, with high roofs, through holes in which the smoke escaped, as there were no chimneys. The yards round the cottages were filthy in the extreme; the road along which we drove was muddy in the extreme; the air was pestilential in the extreme, as the fuel which is used is what the Tartars employ in Asiatic deserts, which may perhaps give warmth, but requires the destruction of the nerves of smell before its heat can be enjoyed. Leaving the village, the road led up the hill-side again, and now, ceasing to be muddy, it took the equally unpleasant form of the bed of a mountain-stream; and, thrown from boulder to boulder, I fully understood why carriages without springs are needed for travelling in the country districts of Transylvania. No metal could have stood the jerks we bore as we went along.

At some distance from Borev we reached a road that would have done credit to any part of England, and my friend Mr. Nagy informed me that we had now got to where the inhabitants of Thoroczko have the maintenance of the road. Whether we

are to ascribe the comfort of a good macadamized path to the intelligence of Unitarians or only to their superior wealth, I leave for wiser heads than mine to determine; at any rate, I cordially agreed with our coachman, a true Hungarian from the Pusztas, that we seemed suddenly to have left the wilderness for a civilized country, and rejoiced to think that we were at last approaching Thoroczko. Here and there along the stream we saw little wooden huts, in which the iron smelters (Thoroczko is the seat of extensive iron mines) were busy at work. Men of fine build, with countenances that would suit the canvass of any painter, and would not disgrace Birmingham or Manchester at six o'clock in the evening for blackness, meet us leaving their work; the road winds sharply round an outjutting rock, and Thoroczko is before us. As in all the villages of Hungary, we find a broad street, with houses scattered on each side, at distances which would prevent the flames extending from one to another should unfortunately a fire break out. Each house has its court-yard, each its little plot of garden ground. Remembering what we had seen two hours before at Borev, these houses seem neat and clean; they certainly do give us the impression of greater comfort and prosperity. As there is no postal communication between Klausenburg and Thoroczko, we had not been able to announce our intended visit; but Mr. Nagy directs the coachman to drive straight to the Archdeacon's house. It was dusk when we arrived, and that gentleman, who was standing in the porch of his court-yard, could certainly not distinguish our faces; but as our carriage was evidently making for his gate, the doors were thrown open, and words of welcome greeted us before we had time to introduce ourselves. Our horses were unharnessed and our luggage in the house before I had time to say a word of apology for our unlooked-for intrusion; and when at last I tried to speak, I found that we were rather regarded as conferring a favour upon our host than receiving one from him. I may say at once that this hospitality is characteristic of the Hungarians; wherever I went I met with it; indeed, so completely is it regarded as a kindness to stay at a man's house, that once, when after a good deal of persuasion I consented to break my journey to stay an evening at a place where I had only planned to spend an hour or two, my host, while thanking me most cordially, assured me that, should he ever visit Liverpool, he would not stay anywhere but at my house. I do hope I may some day have an opportunity of shewing my Hungarian friends that such kindness will be thoroughly appreciated by me.

Archdeacon Koronka is a man of considerable influence among our Unitarian friends, owing to his literary ability. He has the reputation of writing a most pure Hungarian style, and of being an eloquent preacher. I heard him preach to a very good congregation, and was struck by the rich and manly tone of his

voice and the evident earnestness of his manner. All the inhabitants of Thoroczko are Unitarians, so that Mr. Koronka is the parish priest, the friend of every one; and while walking through the village, it was agreeable to notice the friendly greetings which met us. Every one seemed to know his pastor well, and in every house we entered a cordial greeting met us. There was evidently the proper union of respect and intimacy which should exist between a clergyman and his flock, and, as I looked upon the kindly countenance of my host, I was not surprised to find so pleasant a relation existing.

On Sunday morning, a deputation, consisting of the curator, or treasurer, and two of the presbyters of the congregation, waited upon me to express their pleasure at the presence of an English minister among them. They were very fine-looking men, in the picturesque costume of the Hungarian peasantry, the dress which has given rise to that most becoming of all military uniforms, the Hussar dress.

The Archdeacon and the Rev. L. Nagy interpreted to me the hearty words of the deputation, who seemed to be well acquainted with what the English Unitarians had already done, and who spoke of my visit as a welcome augury of continued sympathy and friendship. They put several very pertinent questions as to our position in England and the prospects of our churches. They seemed much struck with the independent position of our individual congregations, and our complete freedom from any ecclesiastical authority. Mr. Koronka shewed me a valuable piece of plate which the congregation had presented to the church for use at the Sacrament, on being freed by the diet of 1848 from serfdom, and told me that fully one-half of the congregation, amounting to about 800 persons, generally attend the Lord's Supper. The deputation were unable to understand the reasons why so many persons absent themselves in our English churches from this rite, and I fear that, not being able to understand it myself, I was unable to throw much light upon the matter.

After morning service I visited the schools attached to the church. Twelve of the best scholars of archdeaconry receive their education, their board and lodging, from the congregational fund of Thoroczko, and on completing their course at the school are sent to the lower gymnasium of Thorda, or to that at Klausenburg, to continue their studies. As usual, I found the school-buildings very confined. The boys sleep in berths arranged round the room in a similar manner to those in a cabin of a steamer, in two ranges, and I was surprised to see how healthy they looked notwithstanding the limited space allotted to them. The master spoke German very fluently, so that I got on with him very easily. I had much harder work with an old retired schoolmaster who lives in Thoroczko, and who received me with a most fluent speech in the most remarkable Latin I have ever

heard. I never knew how difficult it is to speak one of the dead languages before, but I shall henceforth always have a very clear impression of it. I found it almost impossible to put two or three words together in reply. The old gentleman greatly deplored the neglect of Latin by the present generation, as formerly there was at least one language in which all educated men could converse, whatever might be their country, while at present the isolation of Hungarians was almost complete from some countries, as the Magyar language is so difficult as to frighten most from studying it at all.

In the evening we drove over to Szent György, a village about four miles from Thoroczko, in which there is a Unitarian church. This village still bears marks of the ravages of the Wallach troops in 1849. The greater part of it was then burnt down, and much of it is still in ruins. The spire of our church, amongst others, has never been restored.

Before leaving Thoroczko, the Rev. A. Koronka presented me with copies of two books he has published, one a book of prayers for public worship, and another a volume of prayers especially designed for women. This latter is, I find, a very popular work in all the religious sects of Transylvania, being used by Lutherans, Calvinists and Catholics, as well as by Unitarians.

Mr. Koronka accompanied me on part of my next day's tour, as we intended to visit some of the churches in his archdeaconry. The first place to which we came was Varfalva; but on our way we met the curator of Czeges, with a considerable number of the congregation of that village, who were going to burn lime and make other preparations for the restoration of their church. They all gave their time and found the materials without any charge, and were evidently much surprised to find that I had thought they would require pay for any labour performed for their own place of worship. At Varfalva I was much pleased with the little church. It was not originally built for us, but had belonged to the Greek Catholics. In process of time, however, it had come into our hands, and had been Unitarian for some centuries. I was struck here with the ornamentation of the ceiling, but found it not at all uncommon in the churches in the Szekler land. The whole was divided into panels, and each square was painted to imitate some kind of marble. It is cheaper, I was told, than whitewashing, as it did not require such frequent renewing, and there was no danger of parts falling down on the congregation, as had happened in some of the whitewashed churches.

The parsonage at Varfalva has the largest glebe of any of the Unitarian churches, and the manner of its cultivation speaks well for the skill of the clergyman. He walked with me through an extensive vineyard and over his orchard and garden ground. All seemed well laid out, and, with the exception of the orchard, was

in very good condition. The orchard proved that caterpillars are at times not less destructive in Transylvania than in England. In this village there are, besides the Unitarian church, one belonging to the Calvinists and one of the Greek Church. Like many of the Wallach churches, the latter is a little wooden building, more picturesque than substantial or comfortable in appearance. The village of Rakos is separated from Varfalva by no outward mark of distinction. The church of this congregation is situated on a hill a little to the south of the main road leading through the village. It is not a large building, but its situation gives it a somewhat more imposing appearance. It is the only ecclesiastical edifice in the village, the Calvinists who live here attending service in Varfalva, the one church sufficing for the two villages, as there are few of that confession in either. From Rakos, the road lay along the plains on the other side of the range of hills I had skirted and at last crossed in going to Thoroczko. They were the boundary of our view on one side; while we could see on the left the hills that run along the Aranzos river and form the boundary of the Mesochek; while far before us, dimly seen along the horizon, were the range which bound the Bukovina. At Kövend, my next halting-place, I found that my arrival had been expected, as the Archdeacon had requested his son-in-law to take a shorter route than the one we had followed, to announce my intended visit. We found in consequence that a very large number of the congregation were assembled at the house of the clergyman to give me a welcome. The first duty we performed, after a few cordial words of greeting had been exchanged, was to visit the church, which in appearance is very much like the other places of worship I had seen. The roof was, as at Varfalva, decorated by painted panels. The tower having for some years been in a dangerous state, a most primitive method of sustaining it had been adopted. An immense heap of stones had been piled up on the three open sides, giving strength no doubt to the lower walls, but not exactly adding any beauty to the church itself. From the church we went to the schools. These are not very large, but the building is modern and airy; the apparatus was in good condition, and everything looked very clean and neat. The schoolmaster seemed a most intelligent man, and I congratulated him upon having the best school-room I had seen in Hungary. On returning to the clergyman's house, I had to stand a very close cross-examination with regard to the condition of the Unitarians in England, the various members of the congregation taking part, and putting very intelligent questions as to our method of church government, our doctrinal position and our propaganda. The perfect freedom of the individual congregations excited here, as everywhere else, the greatest astonishment; and much surprise was expressed at our being able to work harmoniously by associations for the pro-

pagation of our views without any authoritative organization directing the work of each society. But most of all were our friends struck by the freedom of opinion which we enjoyed, by which missionary efforts could be directed in every direction we thought fit without any interference on the part of the government or the police. Many longing wishes were uttered that a day might come for Hungary when freedom of speech would be again enjoyed, and the pure form of Christianity upheld by Unitarians might be preached amongst the people, who are not yet acquainted with its leading features. When the laymen had retired, we sat down to dinner, the party consisting of the clergyman of the place, the Rev. Mr. Gall, the Rev. Archdeacon Koronka, the Rev. L. Nagy and myself. While thus "entre nous," I made a few inquiries as to the pecuniary position of the ministers, as the small nominal salaries had struck me very much. I found that 400 gulden, or £40 of our money, was about the largest sum any one received as salary, while fees might perhaps bring in about 100 gulden more. Most of the clergy receive this amount not in money but in kind, and as they are generally small farmers, the church usually possessing some glebe land, this mode of payment was not considered objectionable. Living being very cheap in Transylvania, these salaries are sufficient for all necessary purposes; but, on inquiring further, I found that they compelled the clergy to devote much time to agricultural pursuits, and interfered with anything like continuous study. While the income of the ministers sufficed to keep them out of immediate want, it was much too small for them to be able to purchase books; and, as a general rule, I am told that it is as much as most men can do to keep themselves up to the position they hold on leaving college, but that too many are unable to do this, and lose the little learning they once possessed. This of course must have a most injurious influence upon their social position. Our ministry in England is certainly not brilliantly paid, and from a money point of view it would be impossible for most Unitarian ministers to hold, as they should do, an equal position with the highest in their congregations, but the education which most possess is sufficient to balance this disability. In Transylvania, too often neither education nor wealth are in the minister's possession, and the ministerial position is, as a natural result, lower than it ought to be. Of late, this evil has begun to claim recognition among our brethren in Hungary; but any attempt to increase ministerial salaries must at present be unsuccessful, owing to the great efforts which have just been made to meet the requirements of the Government for increased endowments for the schools and colleges. Kövend is one of the better-class communities, the congregation numbering many of the smaller gentry among its members.

On my way from Kövend to Thorda, I visited the church at

Bagyon, which has lately been restored and beautified, and had a short interview with the clergyman as well as with the curator of the diocese. A Roman Catholic nobleman who met me here was very courteous in manner, regretting the shortness of my stay, and expressing a hope that I might be so pleased with my tour as to revisit the district and favour him with a visit at his house. The friendly tone existing between the members of the various denominations is a very striking feature in Transylvanian society. Distinctions of creed are not permitted to interfere with friendly intercourse, and till of late years no attempt was made by the clergy of any of the various sections of the church to alter this happy state of things. Since the conclusion, however, of the Concordat between the Pope and the Emperor of Austria, various encroachments have been made by the Romanist priesthood, and complaints are heard here and there of a bigotry previously unknown. Some twenty-five years ago, Count Szechenyi, that greatest of Hungarian reformers, was able to speak of the sectarian differences of England as symptoms of an intolerance unknown in his own country. I fear that at present he would be obliged to confess that signs of similar feelings are not absent from Hungarian society. I was shewn cemeteries during my tour in which, till within a few years, Roman Catholics, Greek Catholics, Lutherans, Calvinists and Unitarians, had been interred side by side by their own clergyman; while at present, for the Catholics at least, separate places of interment are demanded. I was informed of cases in which domestic servants had been refused absolution till they should have left the Protestant or Jewish masters in whose service they were living. All these unfortunate retrograde steps were ascribed to Jesuit influences; and the Roman Catholic laity, and even the members of the priesthood in whom the sacred feelings of patriotism have not been obliterated by the centralizing influence of Rome, look upon these acts with as much aversion as any of the Protestants or Jews with whom I conversed upon the subject. The interference of priests in family affairs was a thing previously unknown in Hungary; it is now attempted, but not without exciting many angry feelings on the part of those who suffer from it. It appeared to me that the Concordat was universally looked upon as having been the last unbearable injury which the Austrians had inflicted upon their oppressed dominions,—an injury all the more hateful to the Hungarians, as the rights of the King of Hungary in ecclesiastical matters had been very extensive; and just these were surrendered to the Emperor, as specially stated in the preamble of the document.

(To be continued.)

MR. SHARPE ON ISAIAH xi. 15, 16.

Sir,

Isaiah xi. 15, 16, contains a passage of high historical and geographical interest, that I should like to bring before the translators of the Improved Version of the Old Testament now in course of publication. I will compare the Authorized Version with those of Dr. Noyes and Mr. Vance Smith, and then add my own explanation for the consideration of the translators.

Authorized Version. "And the Lord shall utterly destroy the tongue of the Egyptian Sea [the Red Sea], and with his mighty wind shall he shake his hand over the river [the Nile], and shall smite it in its seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria [*quære*, highway from Assyria, or left from Assyria?], like as it was to Israel in the day that he came up out of the land of Egypt."

Dr. Noyes. "Then shall Jehovah pronounce a curse upon the tongue of the Egyptian Sea, and shake his hand over the river with a mighty wind, and smite it into seven streams, so that men may go over it dry-shod. And it shall be a highway for the remnant of the people, which shall remain from Assyria, as it was to Israel when he came up from the land of Egypt."

Rev. Vance Smith. "As Jehovah dried up the tongue of the Egyptian Sea [the Red Sea], so with his strong blast shall he shake his hand over the river [the Euphrates], and smite it into seven streams, that a man may pass through it dry-shod; that there may be a highway from Assyria, for the remnant of his people which shall be left, as there was to Israel in the day of his coming up out of the land of Egypt."

Proposed translation. "And the Lord will utterly cut off the tongue of the Egyptian Sea [separate the Bitter Lake from the Red Sea], and with his mighty wind shall he shake his hand over the river [the Nile], and smite it in the seven streams [which form the seven mouths of the Nile], so that men may go over it dry-shod. And there shall be an highway for the remnant of his people, which shall be left [or have escaped into Egypt] from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt."

The Septuagint here, though an unfaithful version, approaches the truth as a comment. It reads, "There shall be a highway for the people which have been left in Egypt."

But the meaning of the passage is fully established by the careful examination of the ground, which has been made for the sake of the railway and much talked-of Suez canal. The Bitter Lake is found to be the tongue of the Egyptian Sea, which has been cut off from it. The dry ground between the Bitter Lake and the Bay is the highway which was in the time of Moses only dry for an hour or two, but now always dry, as described by Isaiah. The people who are to use it are not, as Mr. Vance Smith supposes, Jews in Assyria, nor, as the Septuagint supposes, Jews who had been left or had stayed behind in Egypt; but Jews who had escaped from the Assyrians and had fled, like Jeremiah and Johannan, into Egypt, and were now to be at liberty to return home. The more easterly of the seven streams have been so choked up with sand that men can now walk over their old channels almost dry-shod.

These remarks I submit to the consideration of the translators, and

thank them for their most useful labours, which I am sure the Unitarian body will value, and I trust will have the courage to make use of. The orthodox will of course reproach us with having a translation of our own,—a reproach which we may accept with pride, instead of shrinking from it as just cause of blame.

S. S.

MR. MARTINEAU ON A PASSAGE IN THE REPORT OF THE RECENT COLLEGE EXAMINATION.

Sir,

In your notice of the Manchester College examination, you comment on the answers of the Evidence class in the following terms: "The answers were full and generally able; but we must in sincerity add, that we felt ourselves entirely out of sympathy with the views propounded, both in the objections taken to the proofs usually adduced, and in the asserted intuitions offered in their place." (P. 446.)

As this is not the first time that the *Christian Reformer* has attributed to me some doctrine of "*intuitions*" of which I am quite unconscious, you will perhaps allow me once for all to disclaim it.

To teach the *intuitive* origin of religious beliefs is, I presume, to teach that they arise in the mind without any *process*. The course of lectures to which you refer has no other object than to lay bare and define, step by step, the several processes concerned in the attainment of these beliefs; and is accordingly a protracted denial, in its whole structure and details, of the doctrine which you detect in it.

I give this explanation, not because I see anything to be ashamed of in a doctrine of intuitions—for it has been held by some of the wisest and best of men—but simply for accuracy's sake, and to prevent the reiteration of this unaccountable misconception.

I must also protest against being identified with the "objections" which, in conjunction with the opposite arguments, I must, as an expositor, teach the student to state with precision, and encourage him to estimate for himself. In describing a controversy, I am responsible for a faithful exhibition of the reasonings; but not for their force, or for the different judgments of the class respecting them.

Braemar, Aberdeenshire, July 15, 1859. James Martineau.

[We accept at once Mr. Martineau's correction of our report in the matter of "intuitions." We have no memoranda of the replies of the students, but we do not doubt, from his better opportunities of knowing both the general opinions of his students and their particular answers in the examination referred to, that his statement is in accordance with the facts of the case. We said nothing in our slight account of the College examination to identify Mr. Martineau with the opinions with which we indicated our want of sympathy. The students might or might not, for anything we stated, represent the opinions of their Professor. They are perfectly free to form and express their own judgments, whether or not they agree with their Professor. We can only add that if Mr. Martineau will send us a selection of the answers, especially those in which the objections to the proofs usually adduced were stated, we will, by printing them in a future No., give our readers the opportunity of judging for themselves what are the conclusions at which some of the students for our ministry have arrived, and how far they are entitled to assent and sympathy. Ed. of C. R.]

CRITICAL NOTICES.

The Method of Christian Salvation: Three Lectures. By Rev. Thomas Hincks, B.A., Leeds.

Atonement the Error of the Heathen: A Sermon. By Rev. J. H. Ryland, Bradford.

We cannot do better than give Mr. Hincks's own account of the origin of his Lectures, which he preached and printed, we can well believe, "not from any love of the work (of controversy) in itself, but from simple loyalty to that gospel of God, which Unitarians are so often charged with despising."

"The Lectures, which I commence this evening, have been announced as an answer to a recent publication on the Atonement; and it is right that I should first of all say something of the reasons which have induced me to make this work the subject of public examination.

"At the last meeting of the Congregational Union of the West Riding,—a large and influential Association of the Independent churches of this district,—a paper was presented and read by the Rev. Enoch Mellor, of Halifax, on the following thesis: 'The Doctrine of Vicarious Sacrifices, as accordant with Consciousness and as revealed in Scripture.' This paper is said to have produced 'a deep and general impression' on the Conference. It was characterized as 'an able and most convincing defence of the scriptural doctrine of Vicarious Sacrifice,' and is now published at the request of the Congregational Union. Under these circumstances, Mr. Mellor's paper is invested with a representative character, and is entitled to a consideration which its own intrinsic merits would hardly have won for it. It is not as the production of an individual minister, however able, but as, in some sense, the manifesto of a large and most respectable religious body, that I have deemed it right to examine its arguments and expose what appear to me to be its fallacies.

"It is not needful that I should offer any opinion on the merits of Mr. Mellor's defence. It is sufficient to know that by those who share his belief it is deemed satisfactory. They have adopted it as a vindication of their theology,—a fair statement of their argument under some of its aspects. They have selected their champion and approved his work, and it remains for me, in the interests of what I deem Christian truth, to test that work.

"Mr. Mellor's paper has also a certain positive interest in another way. All who have watched the recent course of religious thought, must be aware that a great diversity of opinion now prevails amongst Trinitarians respecting the doctrine of Atonement. Who, indeed, shall tell us in what quarter the true orthodoxy resides? While many still cling to the sterner conception of the doctrine, by many more it has been abandoned as untenable and injurious to the Divine character. While to some the death of Christ is the purchase-money of man's deliverance from Divine wrath, to others it is the expression of God's hatred of sin, as an antecedent to pardon,—and to others, again, a perfect self-sacrifice only, by which humanity is reconciled to God. And these various and conflicting views, ranging from the old Calvinism to something very like simple Unitarianism, all shelter themselves beneath the same creeds, and equally claim the honours of orthodoxy. We are told that the Atonement is the 'heart and essence of the gospel.' But what atonement? The atonement of the Calvinist, or of the Expressionist, or of the advanced school? We ask in vain. And this uncertainty, while it is a strange commentary on the boasted fixity and uniformity of the orthodox faith, is not a little perplexing. We contend with a Proteus, which constantly changes its form, and thus eludes our attack. We urge the moral objections that lie against the stricter doctrine, but our opponent is an Expressionist, and resents our

criticism as a wrong. We plead that to punish the innocent that the guilty may escape, is inconsistent with justice and unworthy of God; but we are met by a disciple of Mr. Maurice who assures us that such is not his belief, and that the complete self-sacrifice of the Saviour is the only atonement. In Mr. Mellor's paper we have something definite and tangible to deal with, and as it has been adopted by the Congregational Union, we may presume that it gives us that conception of the atonement which finds a general acceptance at least amongst the Independent churches of this district. I shall follow Mr. Mellor's method, and bring it to the test both of consciousness and of Scripture."

How often must we be told that the Unitarian controversy is ended, done with and superseded? Would that it were! Not only does orthodoxy survive in those shadowy forms which seem to evade clear argument and to mock at thorough-going belief; but ever and anon it re-asserts its antiquated dogmas without disguise, and claims for them the renewed authority of living churches. Mr. Mellor this day advocates, and the Yorkshire Congregationalists in general accept, the "real piacular, substitutionary character of the Saviour's death." He makes it a "real and not a figurative, a divinely-intended and not a casual, a vicarious and atoning, and not merely or chiefly an exemplary and an attesting death." This "substitutionary work" of Christ, he says, is "the most prominent doctrine of the Bible," "the central truth, the denial of which throws the whole fabric of spiritual truth into disintegration and collapse;" "the sun in the heavens of revelation, around which other doctrines revolve, and from which they derive their light."

The office of "thrice slaying the slain" has been ably fulfilled by Mr. Hincks, and with a freshness and vigour of hand which a man can put into a distasteful but needful duty when he is at last drawn into it. This, with a truly Christian spirit, is the full merit attainable in our long-exhausted but still renewed controversy; and these merits Mr. Hincks has amply shewn.

Mr. Ryland's sermon is printed (he says) "as a contribution to the subject which my friend Mr. Hincks, of Leeds, has taken up in connection with Mr. Mellor. Mr. Hincks has met Mr. Mellor on his own ground, and has met him well. My object has been, by an appeal to history and fact, to shew there is no ground to stand upon."

Mr. Ryland is quite right in saying that atonement (moral atonement for guilt by sacrifice) *is* the error of the heathen; that the Jews had it not; that the heathens had it, and the Christian church took it from the latter. He goes to the human heart also, as speaking in Shakspeare's noble lines:

> "Who by repentance is not satisfied,
> Is not of heaven, nor earth."

And he fortifies his position by a note from Mr. Kenrick's *Essay on Primeval History*, which traces the origin of the atonement idea to the darker aspects of human passion and superstition.

The scriptural student may possibly take exception to the *title* of the sermon; since atonement *(at-one-ment)* is declared in the Old Testament many times to have been effected by the Jewish sacrifices (in that ritual sense in which Mr. Ryland himself explains their efficacy); and once in the New Testament (Rom. v. 11) the same word appears in the Common Version in reference to the death of Jesus Christ, though everywhere else represented by the word *reconciliation*. But the atonement

idea (except under that sense of ritual reconcilement by which the Jews themselves protested against the old heathen and modern orthodox notion) was, we quite agree with Mr. Ryland in saying, heathen in its origin and is utterly unchristian in its continued prevalence. Perhaps Unitarians are too tender about saying this. Mr. Ryland sets them a different example, at any rate.

An Historico-Critical Introduction to the Canonical Books of the New Testament. By W. M. L. De Wette. From the German by Frederick Frothingham. 8vo. Pp. 388. Boston, U.S. 1858.

The first German edition of this Introduction was published in 1826, the fifth and last in 1848. Of the change in the author's position, or rather, we may say, of the fixedness of that position, during this long interval, he himself speaks in the following interesting passage:

"When I first entered this field I stood in the foremost rank, and was regarded by many as a dangerous assailant. Now I behold myself thrust back into the middle rank of conservative critics,—who, indeed, are far in advance of the Apologists who would retain the whole,—and yet my views and position are in general unchanged. I hope that this new tempest will pass over, as did that raised by Strauss. I admire the learning, acuteness and dialectic skill of Dr. Baur, but in his investigations I miss freedom from bias, and blame the excessive haste with which he always seeks positive results, at the sacrifice of thoroughness; as, for instance, in respect of the Gospel of the Hebrews and Marcion's Gospel. I can, notwithstanding, learn from him, and wish that others likewise would do so, and oppose him with candour and calmness."—Pref. p. viii.

We quote the words at length, both for their own sake and for the light which they throw on the relation of this distinguished scholar to the authors whom he mentions. In many respects he is the direct opponent of both Strauss and Baur, and their respective schools; insomuch that he can speak of himself, and with justice, as now "thrust back into the middle rank of *conservative* critics." The words will have a strange sound to many English readers. One who cannot allow the apostolical origin of the first three Gospels, or of the Acts,—who regards these books, moreover, as plainly containing very much that is unhistorical and unworthy of credit, will scarcely be recognized by the "religious world" of this country as entitled to term himself conservative. Yet De Wette, with all his freedom in the treatment of sacred narratives, is not only, at least in relation to those who go so far beyond him, conservative in spirit, but he is also, we believe, in a large measure, a fair and impartial critic. He has no special theory of the origin of Christianity to support; but would seek to construct its history by a legitimate, though free, use of the materials which we possess available for his purpose. Nor has he any philosophy which tells him of the *à-priori* impossibility of miracles; though it is evident enough that he would admit no miracle except on the compulsion of irresistible evidence. To this statement it is but right to add that, in another work, he distinctly recognizes in general terms both the resurrection and the miracles of Jesus. (See his remarks on the historical criticism of the evangelical history, at the close of his Commentary on the Gospels, in his Handbuch z. N. T., p. 230).

On the whole, therefore, we may repeat, De Wette is as free from all

undue bias as most, or any, of the writers of New-Testament Introductions and Commentaries of our day. This freedom from bias, indeed, appears at times to run almost to a fault; and many readers will miss in him the ready decision on various points which may be found in writers of a more dogmatic tendency. The fault is a pardonable one, however; for better, surely, the suspended judgment, than the pretence or assumption of certainty, where the present evidence is insufficient to warrant a positive sentence. This disposition, again, makes our author a guide that may be followed with the greater confidence. Few inquirers in this field will, however, be contented, we suppose, with a single guide, even though possessed of the learning, acuteness and general candour of a De Wette. The fact is, that authors of different schools and tendencies help to check and correct one another, to the manifest interest of truth in the result. Hence a wise student, amidst all the new light of modern times, will by no means lay aside such old friends as Lardner, whose faithful exhibition of evidence and sound judgment may often aid materially in the matters treated of in such volumes as this.

It will be gathered from these remarks that we cordially welcome the appearance of this work in its English dress. At the same time it is but right to warn the reader that it is scarcely a work for the merely English student, i. e., for one who is unable to consult German sources. By such a one it may, indeed, often be read with profit; but yet its style is so condensed, and the references to contemporary literature of the author's own country are so numerous—many of his sections being simply critiques on the contents of works which are assumed to be in the hands of a reader—that it requires no small amount of general theological knowledge, or even of minute acquaintance with special departments, to appreciate fully, or duly to profit by, the work before us.

De Wette speaks of himself in his Preface as having taken his place more decidedly than heretofore among the defenders of the fourth Gospel. The change is distinctly marked. In illustration of this statement and of the general style of the work, we will, in conclusion, quote a portion of the sections on the authorship on the Gospel of John. We omit, as too long for our space, the very ample and most instructive and suggestive references and collateral remarks by which the last of these sections is accompanied,—a feature of the work here and everywhere remarkable, making it indeed, what the translator so justly terms it, "a monument in the history of New-Testament literature."

"§ 110 *a*.

"1. The evangelist designates himself indirectly as the 'beloved disciple' of Jesus, i. 35, ff., xiii. 23, xix. 26, 35, xx. 2,[a] and expressly as an eye-witness, i. 14, xix. 35 (§ 105 *a*). The postscript (xxi. 24, f.), whose unknown author appears to have been a younger contemporary, also testifies to the same disciple as the author. We must either allow this testimony its due weight, or declare the author a forger, who artfully aimed to pass for the apostle John.

"*a*. He is generally regarded as John; *Lützelberger* thinks he is Andrew. It is remarkable, in this connection, that he never gives John the Baptist the surname of ὁ βαπτιστής, as the Synoptics do. *Credner*, I. 209, f. *Bleek*, Beitr. p. 178.

"§ 110 *b*.

"2. The style of the writing and the whole spirit of the work shew incontrovertibly that the Gospel is the work of the same author as the First Epistle

of John. Though the genuineness of the latter is a matter of dispute, it claims by the spiritual matter and depth of its contents, and by the statement in i. 1, to be at least the work of an eye-witness and an apostolic man thoroughly permeated with the spirit of Jesus Christ.

"§ 110 *c.*

"3. The historic matter offers to opponents many convenient points of attack: *a.* in the indications of a view formed at a distance from the historic facts and relations (§ 105 *a*); which, however, is to be explained by the fact that John wrote in the latter part of his life, and in wholly different environments, when his original view had died out, and he had cut completely loose from Judaism, and that the bias of his mind led him to set little store by historic pragmatism; *b.* in his variations from the Synoptics (§ 104), both in respect of additions and omissions, and of contradictions. According as writers set out from the unfounded assumption of the unqualified or preponderating credibility of the first three Gospels, or from the view that they present the older series of Gospel myths, they beheld in the fourth Gospel only a web spun arbitrarily out of few actual materials by an author far removed from the history *(Weisse, Br. Bauer, Baur)*, or the creations of a later myth-development *(Strauss)*. Decisive, however, against this are the vividness and originalness of many of the narrations (§ 105 *a*), (although a one-sided critical dialectic has sought to reason these away), and the demonstrable correctness of its deviation in essential points."—Pp. 205, 206.

We must not forget to add that the by no means easy task of rendering De Wette's text in an English form has been executed by the translator with much skill and good success. With few exceptions, the work reads like an original English work.

Christianity a Message of Good Tidings. A Sermon preached in Essex-Street Chapel, on Sunday, March 27, 1859, *on the Completion there of a Ministry of Thirty-four Years.* By Thomas Madge. 8vo. Pp. 20. London—Whitfield.

In this wise, earnest and thoroughly Christian discourse, its able and excellent author brought to a close his connection with his flock, at least as their sole minister and pastor. The topics dwelt upon were appropriately the great truths to the assertion and development of which Mr. Madge has devoted his life, viz., the moral end of Christianity, the doctrines of the Divine Unity and Goodness, and of a blissful futurity. Happy the teacher of religion who on the review of his ministry can utter words like these:

"My aim has ever been to set before you what I believed to be simply the truth as it is in Jesus. To no speculations or conclusions of mere human reason have I appealed as the ground of my instructions, but solely to what our Lord himself said and taught and did. I have built on no other foundation than that which was laid by him. If, as occasion required, I have pleaded earnestly for the doctrine of the Divine Unity, it was because, in doing so, I followed in the steps of Christ, who placed it at the very head and front of the commandments. If I have dwelt on the boundless and everlasting goodness of God, it was because my faith in this blessed truth was strengthened and confirmed by the gracious words which fell from his lips. If I have spoken of the heavenly Father's readiness to receive back to his love and favour his sorrowing, penitent child,—if I have represented to you the necessity of obedience to his divine law, of reformation and newness of life, as a condition of salvation, as a means of inheriting the promised rewards, it was because I found it so written in the records of the Saviour's life and ministry. Nothing is of

greater importance to man than right apprehensions of the nature of religion, of what God would have him to be here, and the destiny that awaits him hereafter. But it is not in the philosophy of the Porch or the Academy that such views are to be found. It is not modern Eclecticism, or modern Mysticism, that will speak strongly to the hearts of men, and bring them home to God. It is the simple truth of Christ, spoken on his authority, and proclaimed as a direct message from Heaven. His life, his labours, and his sufferings, his death and his resurrection, his whole being on earth and in heaven,—this it is which is the source of its vitality and the secret of its power. 'As for that Christianity,' says the celebrated historian Niebuhr, 'which is such according to the fashion of modern philosophers, it may be a very ingenious and subtle philosophy, but it is no Christianity at all. Again and again have I said that I know not what to do with a metaphysical God, and that I will have no other but the God of the Bible, who is heart to heart.' In the writings of the profoundest thinkers of Greece and Rome we shall meet with no such lofty and affecting sentiments respecting the Creator and the creature, life, death, and eternity, as those which are contained in the New Testament. There we shall find a morality before which Socrates would have bowed himself like a child, and a faith which would have cheered and gladdened the spirit of Plato."—Pp. 15, 16.

Debates in the Unitarian Society for the Diffusion of Christian Knowledge respecting the Election of a Committee and Office-bearers for the Year 1859-60. Pp. 107. Belfast. London—E. T. Whitfield.

The publication of this pamphlet releases us from the painful duty of giving in our pages a full and impartial report of the discussion which recently divided, and we fear still irritates, our friends at Belfast. The perusal of the speeches and documents here given will shew that the reports hitherto printed have been imperfect and partial. The impression on a careful reader will perhaps be that there are faults on both sides, and that the best advice which can be given to the parties more immediately concerned is to forget and forgive, and to others, to have as little as possible to do with a dispute which Christian prudence and Christian charity would alike have prevented. We must never forget that the Unitarian church is founded on two principles, each of which is entitled to respect—Christian truth and freedom of inquiry. In our zeal for what we individually hold as Christian truth, we must not interfere with the rights of conscience of other men; and in our assertion of freedom of inquiry, we must remember that our basis of belief and action is essentially Christian. Without tolerance on the one hand and prudence on the other, the boundary may be overstepped which keeps us within the limits of religious liberty or of Christian truth. They are, and they ought to be treated as, allies, not as antagonist forces.

Self-Culture: A Practical Answer to the Questions, "What to Learn?" "How to Learn?" "When to Learn?" No. I. By John R. Beard, D.D. Pp. 18. London—Kent & Co.

Here is a good beginning of a work in which Dr. Beard professes his purpose to teach the untaught who desire to learn. He offers "direction to study" rather than "guidance in study." The severely didactic is alleviated by the amusing, anecdotes and biographical sketches having their place in the neat and well-printed page.

INTELLIGENCE.

PROVINCIAL MEETING.

The two hundred and fourteenth anniversary* of the Provincial Assembly of Lancashire and Cheshire was held on Thursday, June 30th, at Chester. The beautiful weather and the numerous attractions of the "ancient city," drew together a large and influential assemblage from all parts of the two counties. Manchester, Liverpool, Bury, Bolton, Stockport, Preston, &c., were efficiently represented, many friends making this the occasion of visiting for the first time Chester the unique, the city of the rows, of quaint old houses, of carved and curious gable ends, of churches in mouldering sandstone, grey before their time, of walls and gates that remind you how formerly it commanded the surrounding country and "sentinelled the west." Crook-Street chapel is situated between two narrow streets—not always easily discovered by strangers—in the old part of the town, and though homely enough on the outside, its interior is spacious, solid, and most venerable-looking. The chapel was built in the year 1700 for Matthew Henry, who thus writes in his diary: "The foundation-stone was laid in September, 1699, and in the February following the building was set about in good earnest. It was finished about July, and we entered upon it in August, 1700. It was a very decent and commodious place, and many a comfortable day we have had in it, blessed be God." The chapel has just been re-painted and cleaned up for this special occasion, and it presented a very animated and imposing appearance when filled, as it was on Thursday morning, by a numerous and highly respectable congregation. It was also very appropriate that the pulpit should be occupied on this occasion by Rev. J. H. Hutton, a descendant of Philip Henry, one of the memorable "Two Thousand."

The Rev. John Cropper had been appointed the supporter at the last meeting of the Assembly, but in his absence the Rev. William Gaskell introduced the service in a very beautiful and impressive way. The Rev. J. H. Hutton preached from the texts, 1 Cor. iv. 20, and 2 Tim. ii. 9, "The kingdom of God is not in word, but in power," and "The word of God is not bound." The preacher began his discourse by dividing the convictions of men into essential and non-essential, or *spiritual convictions* and *logical opinions*. He described the former as "those convictions that are attained by the moral experience of life; that have their origin in human character, and are absorbed into character again to strengthen and renew it; that are indeed of the very essence of human nature, and cannot be disturbed by the conflict of opinion or technical and logical controversies." These convictions the preacher spoke of as forcing themselves upon us from a higher source, and belonging to the truth of God; as being not of man's *inventing*, but of his *finding*, and belonging therefore to the laws of the eternal thought. Mr. H. then proceeded to illustrate his meaning by giving examples of what he considered essential convictions or elements of the truth of God. The conviction, 1st, that all things have one source and origin,—the sciences shewing the harmonious character of the universe, and history the perfect consistency of the moral government of men and nations. 2nd, that man knows what holiness *is*; that his moral notions are God's notions; therefore that what is just or unjust with us, must be just or unjust with God; and that He, no more than man, therefore, could punish the guiltless for the guilty. 3rd, that man is a responsible being with a free will; that man knows this for a fact of his own consciousness, and cannot shake off the conviction, no matter what weight of logical arguments might be urged against it. 4th, that man is saved by the *divine life* in him, and neither by true conviction merely nor by any fictitious imputation of righteousness, in the appropriation or exercise of which he has had no share. 5th, that men can only attain to an understanding of God's thought by perfect openness of mind and the fullest freedom; not only by keeping clear of positive creed-making, but of all virtual creed-making and dogmatism. Here the preacher denounced the habit of crystallizing religious truth into a system of doctrines, some indeed essentially true, but others only put in to complete the system, and being arrived at merely by analogy and reasoning, not as the results

* This is a popular rather than an exact historical statement. The Assembly began and was sanctioned by Parliament about 1645, but there have not been 214 consecutive assemblies. During nearly thirty years, consequent on the restoration of Charles II., the Assembly had no existence. Whether it met in 1715, 1745 and 1746—years troubled by rebellion, in which Lancashire and Cheshire suffered—is a point also for inquiry.

of earnest, moral and spiritual life *at all*. He complained of the sectarian tendency to seek rather to make complete by analogy and logic a specific system of doctrine (based probably on essential truth), than to learn the essential inspiring convictions of other believers, as very mischievous to the interests and progress of truth. Mr. Hutton considered that non-essential opinions were just those logical addenda to strong, moral and essential convictions, which were made to complete and fill up a creed for the sake of forming a systematic doctrinal whole. He said that intellect naturally liked *system*, but then this taste was to be guarded against; that the intellect only discovers harmonies between the relations of things, not the things themselves,—as the law of gravitation, gravity being discovered by the senses; that truth is not necessarily evolved by argument; that essential truths are *not* always deducible from one another; and that opinions, reached by mere logic or analogy, are not to be reckoned as truth of God. He then went on to lament the separation of the sects of Christendom, and the sectarian limitations that kept one class of believers from knowing or appreciating the truths that really moved and inspired other classes. The preacher did not accept the idea that all Christendom is to become Unitarian, but spoke of a universal convergence towards some point or common centre of truth; and that Unitarians, therefore, like other Christians, had to keep constantly on the look-out for new and essential truth. He could not look on the truth as final, theology being a science of all most partially developed. He concluded by strongly deprecating the spirit of arrogance and dogmatism.*

At the close of the service, a brief period was allowed for the usual interchange of friendly courtesies and mutual greetings between those who had come together from different and distant places. We observed that nearly forty ministers were present from the two counties; in addition to which, there were the Rev. R. L. Carpenter, of Halifax, Rev. F. Bishop, of Chesterfield, Rev. J. J. Bishop, Rev. John Dendy, Rev. A. Worthington, of Mansfield, Rev. Geo. Lee, of Kendal, Rev. S. Bache and Rev. C. Clarke, of Birmingham. Of laymen, there were present—M. Frost, Esq. (Mayor of Chester), Messrs. T. G. and R. Frost, E. Johnson, E. Humble, H. A. Bright, C. Bowring, J. Greene, G. Melly, Geo. Holt, J. Lamport, T. Jevons, T. Ainsworth, R. Shipman, H. Coppock, C. J. Darbishire, T. Grundy, J. Booth, T. Ashton, P. Eckersley, E. Bowman, E. Hollins, T. Shawcross.

Rev. S. F. Macdonald (minister of the chapel), on taking the chair, said, in the name of the congregation he gave that ancient Assembly a hearty welcome to the ancient city of Chester. He could have wished that some older and more venerable member of their Assembly had occupied the post which he did to-day, as he could only boast of having belonged to their Society for two years; but he would yield to none in respect for the principles on which the Association was founded, or for the truths which he believed it was the purpose of the Society to uphold and to spread. They were not likely to forget that they were now assembled in Matthew Henry's chapel, and that the name of Philip Henry stood first upon their roll of ministers. That meeting might be considered the representative of the old English Presbyterianism of the two counties. Their fathers had laid down two great principles—the sufficiency of the Scriptures, and the right of private judgment. He might venture perhaps to translate the first into the certainty and reality of a Divine Revelation; and the second, into the right and duty of every man to inquire freely and fully into God's message, and apply it to his own mind and heart. Those principles were the embodiment of a free gospel, and he hoped they should never depart from them. But whilst they had a goodly heritage, it became them to cherish and increase that heritage. If the past had memories, the future had obligations, and it was their duty to build upon the old foundations, not in a spirit of rash innovation, but of cautious reverence. It was a good thing to stand upon the old ways, but it was possible perhaps to stand too fast and never move on. To-day, plans would be brought before them for the improved action of their church, and he hoped and believed they would bear in mind the words of the eminent English divine, "in essentials, unity; in non-essentials, variety; but in all things, charity."

Rev. J. T. Whitehead, Secretary *pro*

* In recording the utterances of preachers on these public occasions, it will of course be understood we commit ourselves in no degree to the opinions expressed. The responsibility in such cases rests with the preacher alone. With the habit of free thought and utterance which characterizes our churches, we may add that the customary vote of thanks implies rather approbation of the preacher's ability or earnestness, than exact agreement with his opinions.

tem., then proceeded to read the roll of the meeting, when 36 ministers and 48 laymen who appeared as delegates from congregations answered to their names.

Rev. Dr. Beard said, before they proceeded any further, there was one matter of business which must first be done. He was sure they would all lament the necessity which had arisen for the appointment of a new Secretary. All who were acquainted with the excellent qualities of their late respected and venerable Secretary would greatly regret that necessity. They must do the best they could to supply his place. He thought they would be paying respect to the memory of the deceased, as well as securing the interests of the Assembly, by appointing his son to be his successor. He moved that the Rev. J. T. Whitehead be Secretary to the Assembly. Rev. F. Baker seconded the motion, which was carried unanimously.

Rev. J. T. Whitehead said he accepted the appointment with many thanks. He should be well satisfied if he were only able to keep up in a slight degree the courtesy which characterized the performance of those duties by his predecessor.

Rev. J. H. Thom moved, and Mr. E. Johnson seconded, a cordial vote of thanks to the preacher and supporter of the day for their valuable and excellent services.

Rev. W. Gaskell observed that since the last meeting of the Assembly, the oldest member of it, he believed the oldest minister in the body, had passed to his rest,—the excellent, amiable and kind-hearted William Turner. If it were necessary to characterize him as he deserved,—to speak of the beautiful union he exhibited of intelligence, benevolence and piety,—to enumerate the services he had rendered during a ministry of nearly sixty years in Newcastle-on-Tyne,—to speak of the respect and love he had won from all classes of the citizens,—he should have to occupy more of their time than was convenient. But it was not necessary. Mr. Turner had made himself widely known to them. And such a life as his, so long and peaceful, his very failings leaning to virtue's side, could not at its close be a matter of painful surprise or regret. He begged to move, and he would undertake to prepare, a resolution expressive of the sympathy of the Assembly with Mr. Turner's family.

Rev. F. Baker rose to perform a duty of a similar nature. The name he had to mention was that of their late valued Secretary. He need not speak of the services which Mr. Whitehead had rendered to that Assembly; they were well known. Nor would it be necessary to allude to the uniform courtesy with which he discharged his various duties; that had already been gracefully done by his son, and the way in which business had been conducted was the best testimony to his ability and worth. He moved the following resolution: "That this meeting is desirous of recording its high appreciation of the valuable and long-continued services of its late Secretary, the Rev. James Whitehead, and of expressing its deep sympathy with his widow and family under their afflictive bereavement." The resolutions were adopted in silence.

Rev. F. Baker then read the report of the Sub-committee appointed to prepare a list of places to be henceforth recognized as belonging to the Assembly. The Sub-committee found it necessary to range them in three divisions: (A) Congregations in Lancashire and Cheshire having settled ministers. (B) Congregations or preaching stations without settled ministers. (C) Domestic Missions. Of the first class, there are in Lancashire—Blackley, Bolton, Bury, Chorley, Chowbent, Cockey Moor, Dob Lane, Gateacre, Gorton, Hindley, Lancaster, Liverpool (Park chapel, Hope Street and Renshaw Street), Manchester (Cross Street, Upper Brook Street, Strangeways), Monton, Mossley, Newchurch, Oldham, Ormskirk, Padiham, Park Lane, Platt, Prescott, Preston, Rivington, Rochdale (Blackwater Street), Stand, Todmorden, Walmsley, Warrington. There are in Cheshire — Altringham, Birkenhead, Chester, Congleton, Cross Street, Sale, Dean Row, Dukinfield (Old chapel), Hale, Hyde (Gee Cross), Knutsford, Macclesfield (King Edward Street), Nantwich, Stockport, Styal. Of the second class, there are in Lancashire—Croft, Rawtenstall, Rochdale (Clover Street), Swinton. In Cheshire, Allostock, Dukinfield (Astley Street), Macclesfield (Parsonage Street), Mottram. Of the third class, Liverpool Mission, North End Mission, Liverpool, Manchester (Rochdale Road).

Mr. Lamport suggested that the two missionary stations of Liverpool should be omitted from this list, on the ground that they were neither Presbyterian nor Unitarian. A conversation here ensued on the question of what ministers and congregations were properly admissible to the Assembly.

Rev. S. A. Steinthal said it seemed to him as if there were a feeling in the Assembly that the ministers to the poor were not to be recognized as on the same footing with ordinary ministers ("No, No").

Rev. F. Baker was sorry that any such feeling should be supposed to exist. The report distinctly contemplated the recog-

nition of all the ministers to the poor as members of the Assembly.

Rev. Dr. Beard finally moved, "That the Revds. F. Baker, Chas. Beard, J. T. Whitehead, and Messrs. Lamport and Shipman, be appointed as a Committee to revise the report, and to present to the next Assembly a list of the congregations and ministers who should be considered as connected with the Assembly."

Rev. J. Wright seconded the motion, which was unanimously adopted.

The Chairman then offered, in the name of the Assembly, a welcome to the following ministers who had settled in the province during the last year:—Revds. Henry Solly at Lancaster, P. W. Clayden at Rochdale, A. Rushton at Padiham, G. Fox at Mossley, R. Wilkinson at Nantwich, A. Creery at Stockport, and G. Beaumont at Liverpool.

Rev. H. Solly duly acknowledged the welcome on his own behalf and on that of his brother ministers.

H. A. Bright, Esq., then proceeded to read the report of the Special Committee appointed to consider the scheme of missionary action suggested to the Assembly last year.

We may here interpose a few words of explanation. At the meeting of the Assembly at Dukinfield in 1858, a Special Committee, consisting of seven ministers and ten lay gentlemen, had been appointed to consider and amend a plan of united missionary action in the province, and to recommend its adoption to the congregations in connection with the Assembly, and solicit pecuniary support in carrying it out. The Committee did not meet till Nov. 24, when a majority present adopted a scheme of missionary action to this effect:

"1. That this branch of the Provincial Assembly be called the 'Missionary Branch.'

"2. That its objects shall be to aid in supporting and strengthening, when needful, such churches as may be in connection with our Association, and in endeavouring to establish new ones.

"3. That for carrying out these objects, funds shall be raised by subscriptions and donations, and primarily by an annual collection in every consenting church throughout the province.

"4. That its operations be entrusted to a Committee of fifteen, six of whom shall be ministers, to be annually appointed by the Assembly, to which a report shall be made of the proceedings of the past year.

"5. That the Committee shall work by means of one or more paid officers, who shall be ministers, and whose duty it shall be to preach, as occasion offers, in districts where there are no settled congregations, to distribute books and tracts, and generally to promote the objects laid down in Rule 2.

"6. That an Honorary Secretary and a Treasurer be also appointed, and that all communications to the Committee be addressed to the Honorary Secretary.

"7. That a meeting of the Committee be held at least every two months."

A circular was agreed upon to the churches in the province, recommending the plan and asking for an early congregational collection in its behalf. This proceeding did not command the approbation of all concerned. A Memorial was circulated through the province, and received numerous signatures, which stated many objections to the scheme of action. The following paragraphs may serve to shew the views of the memorialists:

"That the Provincial Assembly is, by tradition and from principle, an annual meeting of ministers and laymen of independent congregations, united, not on the ground of theological uniformity, expressed or understood, but by the possession of common religious sympathies.

"That the gradual approach of the Christian churches of England to a distrust in the propriety of union on the basis of creeds and confessions, and the hope that in time to come the foundation of Christian communion will be recognized to be unity of spirit, not uniformity of belief, render it especially necessary that the Provincial Assembly should not forsake the ground of free church communion which it has occupied for more than 200 years.

"That while the associated engagement in missionary work, honestly executed, seems to imply the common reception, by those who undertake it, of a theological system more or less definite, and the direct employment of a missionary by the Provincial Assembly to commit all the congregations connected with it to the particular form of doctrine which he preaches,—the undersigned, although completely recognizing the obligation incumbent upon every honest Christian to preach what appears to him to be religious truth fully and zealously, and the right of congregations and individuals to unite for this purpose, cannot think it right or advisable to impose on the Provincial Assembly a function for which it was not originally designed, and especially regret that it should abandon for this labour the nobler and more difficult work of preserving for the church in England the true principle of Christian communion.

"That the undersigned believe that the immediate practical effect of the proposed scheme will be to delegate to the Commit-

tee, and to the missionaries employed by them, that duty of preaching Christian truth which attaches to every congregation and each of their members; to encourage the idea that it is possible to commute for the personal expenditure of time and thought and other resources, by the payment of a subscription to a central Committee; and, after all, to produce a movement in its nature transient and sure to languish whenever the stimulus from the centre may happen to fail or be withheld.

"That amongst remoter consequences of its adoption, there would eventually be found the exercise of some sort of spiritual overseership and dictation, such as is utterly incompatible with the freedom that the congregations who now join the Assembly claim to have inherited from their Presbyterian ancestors, and earnestly desire to hand down to their successors.

"That the undersigned are convinced that independent district organizations (like that which has been established at Bury and the neighbourhood, and one which is now being established in the district of Dukinfield and Gee Cross) are, from the fact that the managers of them are themselves the missionaries, are personally acquainted with the wants of their neighbours, and apply themselves immediately to do the work that lies at their own doors, alone able to perform satisfactorily the functions which the scheme adopted by the Special Committee seeks to execute; and that that scheme, if adopted, would in all probability not only seriously interfere with the working, but would even discourage the formation, of such voluntary associations in separate districts, and thus in the end starve, rather than foster, missionary effort within the province."

The "Memorial" was itself made the subject of criticism, and in various ways the whole subject was discussed during the winter and early spring. On the 26th of May, in prospect of the Assembly, the Special Committee met at Manchester, and with the view of securing more general if not unanimous acceptance, a compromise was agreed upon to this effect:

"1. That a branch of the Provincial Assembly shall be constituted, to be called the 'Missionary Branch.'

"2. That its objects shall be to aid in supporting and strengthening such churches as may be in connection with the Assembly; in endeavouring to establish new ones; and in extending the influence of religious teaching and of practical religion throughout the more neglected parts of the province.

"3. That for carrying out these objects, funds shall be raised by subscriptions and donations, by annual congregational contributions (from every consenting church), and by a collection to be made at each annual meeting of the assembly.

"4. That the direction of this branch shall be entrusted to a Committee of fifteen, six of whom shall be ministers, to be annually appointed by the Assembly, to which a report of their proceedings during the past year shall be made.

"5. That the Committee shall work by means of societies formed by individual co-operation, separate churches and district associations of churches in connection with the Assembly; and that its business shall be to collect information with respect to missionary work performed by members of the Assembly within the province; to direct the attention of congregations or societies to districts where missionary work may advantageously be undertaken, or new missionary organizations formed; to receive applications for grants in aid of missionary exertions, and, in answer to such applications, to distribute the fund placed at their disposal by the Assembly, according to their best judgment of the wants and merits of each case. No grant shall be made for a longer period than one year.

"6. That two lay members of the Committee shall be appointed by the Assembly to fill the offices of Treasurer and Secretary; that the Committee shall choose its own Chairman; that all communications shall be addressed to the Secretary; and that a regular correspondence shall be established between the Committee and the local organizations, embracing reports of the separate operations undertaken and work performed, with information and suggestions as to unoccupied fields for missionary labour,—in preparation for the general report of the Committee to be made to the annual Assembly.

"7. That a meeting of the Committee shall be held at least every two months."

The scheme adopted by way of compromise was, by the unanimous vote of the Committee, presented to the Assembly for confirmation.

Rev. W. Gaskell said it was thought that, as he had introduced this subject to the Assembly at its last meeting, he was the proper person to bring it before them now. He would not take up their time by repeating the arguments used at Dukinfield last year. He had seen nothing which had caused him to alter his opinions since then, but many things had occurred to strengthen them. He really thought they would be shrinking from their duty if they did not try to carry out vigorously some such plan as the one proposed. Many claims had been made upon him for missionary work,

and he believed it was so also with Dr. Beard. He asked who was to look after those poor people, wandering, he might say, like sheep without a shepherd. There was a work lying ready to their hand—a work of presenting Christianity to the people in a form which, instead of repelling, would attract them. We were bound to shew—for we could shew—them that it was a spirit of power, of love and of a sound mind, friendly to reason, in harmony with conscience, and favourable to all the faculties with which God has gifted us. What he would say was, that they should cease to spend their time in splitting straws, as some one observed at the last meeting, and enter at once on the prosecution of this work. It had been said that this Assembly could not properly undertake such work. For his part, he could see no force in the historical objection. They had tried to do such work before, and he believed they could try again and more successfully. Fears had been expressed by some that it would interfere with the freedom of our congregations. There was such a thing as being morbidly afraid when there was nothing whatever to fear. They had an organization which might be made of great use in concentrating their forces, without sacrificing in the least their individual freedom. He could see no good in multiplying societies. Perhaps this scheme was not the best that could be devised; but only let them get to work, and they would improve as they went on. He was convinced they were all anxious to spread the blessings of a purer religion among the working people. He therefore moved that the report be received and adopted.

Rev. J. H. Thom, in seconding the motion, said that the Special Committee had modified their scheme of action to suit the views of various gentlemen. For his own part, he thought the original plan was the best one. But as it was desirable to have united action, the majority of the Committee yielded in all matters which were matters of principle to the minority, and which were not matters of principle to them. He did not think the scheme would really have created any difficulty, but he had the greatest respect for conscientious scruples. Others had put their objections into the form of a Memorial, which he must say was about the most imaginative document he had ever seen. He confessed to some surprise when he learned from it that he had become the advocate of a scheme marked by strong sectarian tendencies. He thought he had not fairly earned that reputation. By this scheme it was said we were about to transfer the basis of Christian union from community of spirit to sameness of creed, and to abandon the noble functions that the Assembly had discharged for 200 years. The Memorial also declared that no missionary action was possible except upon the lines of a definite theological system. What! could not men propagate the principle of Christian union, or the principles of the sermon they had heard that morning, than which certainly nothing better could be propagated? He was surprised that many members of that Assembly should have put their names to this document; but he thanked them for teaching him in a new and soft light how to understand early portions of ecclesiastical history. He now understood, as never before, how involuntarily, and therefore how blamelessly, misconceptions and misrepresentations might arise. One part of the Memorial, however, was quite new. A large proportion, perhaps the majority, of the signatures were those of ladies. He thought this was not the use, but the abuse, of their distinguishing characteristics—trustfulness and simplicity. There was an Irishman once who submitted his case to a councillor, who so eloquently pleaded with judge and jury that the Irishman howled in dismay at the picture of his own wrongs. He (Mr. Thom) was also an Irishman; and he would raise such a howl as should be heard on both sides of the Channel, if he were represented, directly or indirectly, as following in the wake of his forty-four compatriots of Belfast (loud cheers). So far as he could see, the logic of those gentlemen who signed the Memorial was, that the glory of the Assembly consisted in doing nothing. Most religious bodies had their fanatics; there were some with us whose fanaticism did not identify itself with the religious affections, but it was rather of a negative character, and thought itself under a solemn vow to abstain from any duty whatever. He earnestly trusted that those who were of opinion that something might be done, would give their vote in favour of the report as now presented.

Rev. John Wright rose to move an amendment. He did so with great reluctance, for he perfectly agreed with all that had been said by the mover and seconder of the resolution in favour of effort on our part. But if they were to do a good work, let them do it in the best way. We ought to have a distinct organization for missionary work; there was not time at that meeting to undertake it. It appeared to him that missionary labour should originate in small centres, and work its way as it found scope. If the same amount of effort had been employed in doing the

work as in preparing plans, they would have accomplished something before this time. He would remind them that twice before missionary plans had been brought before the Assembly, and they had failed. Was not this an indication that the Assembly was the wrong place for the purpose? If those old bones could not live, let them go on eating dinners and listening to sermons. He concluded by moving, "That this Assembly, while recognizing the duty incumbent on it of missionary labour in an organized form, is of opinion that it should be undertaken by a distinct organization formed for this purpose."

R. D. Darbishire, Esq., seconded the amendment. He would not reply at length to the charges that had been laid against the Memorial. He thought those charges had been greatly exaggerated. But he was too much interested in the religious life of our congregations not to prevent, so far as his humble efforts could prevent, hasty and inconsiderate measures of reform. And that was the charge which he brought against the present scheme. It was hasty and ill-advised. The scheme had excited more or less attention throughout the two counties. This led to the Memorial to which his name was attached. He was not the author of the Memorial; it was drawn up by a much abler hand than his; but he did not shrink from or disown one word that was in it. The missionary scheme, he believed, was subversive of the fundamental principles of the Assembly. It was strange to hear it asked there, what were the uses of that Assembly? Benefits of the purest and noblest kind had accrued to him personally from attendance at its meetings, and he doubted not that others had experienced similar results. A society with a direct and practical character soon went on to the establishment of a regular routine. If we attached missionary labour to this meeting, at which reports should be read, an end would soon be put to the subtler influences that flowed from it. He prayed to God that the delegate system might not be revived, for sooner or later it would lead to a unity of creed or something of that kind. They would then establish a synod and give themselves up to sectarian influences. He believed that missionary work might be more effectually done by a separate society. No one could tell how anxious he felt to do some such work; but they must strive to kindle within themselves the true spiritual life and feeling, and not satisfy themselves with mere paper devices.

The Secretary here intimated that he had received a letter from the congregation of Cairo Street, Warrington, bearing upon the question now before them. A brief discussion ensued; on the whole, however, it was considered that it would be a bad precedent to allow a congregation to address them by letter, instead of sending delegates to the Assembly; and on being put to the vote, it was decided, by 20 against 12, that the letter be not read.

Rev. Dr. Beard rose to support the resolution. He could not admit that the scheme was an inconsiderate one. They had discussed it with each other in private; they had had personal conferences and by letter, the object of which was by mutual concession to arrive at some agreement. He knew quite well that Mr. Darbishire's objection did not spring from unwillingness to undertake missionary labour. Living in the same city with that gentleman, he must take leave to say that he (Mr. Darbishire) was the prime mover in forming a new branch of their Domestic Mission. He must confirm also what had been said by Mr. Gaskell as to the scope and need for missionary movements. Connected as he was with the Home Missionary Board, and having to send out twelve or thirteen students every week to preach, he was made constantly aware of the great want there was for such labourers. If we lost the opportunity now presented, we should be blameworthy indeed. He did not regret the diversities amongst us, but gloried in them; for surely it was not come to this, that we must refuse to act together because we did not see eye to eye in theology. He was for a free gospel. There were multitudes waiting to hear the words of truth; the fields were ripe for harvest, would they not send out competent reapers?

Rev. G. H. Wells opposed the scheme. No man could approve of missionary action more than he did, but this was not the place for it. The Assembly was a kind of privileged meeting between ministers and laymen. The missionary movement was more the duty of persons who should set themselves apart for the work. He had been a long time a member of that Assembly, and from his recollections he should say that the Provincial Assembly was about the worst possible meeting to undertake such a work.

Robert Heywood, Esq., had attended their meetings for fifty years, and thought they were not so profitable as they might have been.

T. Avison, Esq., and Rev. Noah Jones spoke in favour of the scheme.

R. S. Shipman, Esq., declared his intention of supporting the amendment.

H. Coppock, Esq., would give his hearty support to the resolution; it was the first

practical scheme ever brought before the Assembly in his recollection.

Rev. W. H. Channing briefly announced his intention to support the original resolution.

Rev. J. Gordon said that Mr. Wright's amendment was in direct opposition to the resolution adopted by the Assembly last year; he should leave them to draw their own conclusions.

Rev. John Wright made some explanations, and Rev. W. Gaskell gave a brief reply upon the whole discussion.

Amidst considerable excitement the question was then put to the meeting, the ministers and delegates only being allowed to vote, when there appeared, for the amendment, 20; against, 41. For the original resolution, 41; against, 16. Majority in favour of the scheme, 25.

Mr. C. Rawlins moved, and Mr. Darbishire seconded, the following resolution, which was carried unanimously: "That in adopting these resolutions for the formation of a Missionary Branch of the Provincial Assembly of Lancashire and Cheshire, we do so in the earnest hope that it may never lead to the introduction of any religious test as a condition of admission to that body."

Rev. S. A. Steinthal moved that the following gentlemen be appointed as the Committee of the Missionary Branch for the ensuing year, with full powers to carry out the plan of the late Committee—Revds. W. Gaskell, Dr. Beard, J. H. Thom, J. Gordon, G. H. Wells, J. Wright, F. Baker, and Messrs. H. Coppock, P. Eckersley, R. T. Heape, I. Mackie, J. Booth, F. Chapple, F. Craven, with H. A. Bright as Secretary. Carried unanimously.

T. Ainsworth, Esq. then read the following report from Cleator:

"To the Chairman of the Provincial Meeting of Presbyterian Ministers for the counties of Lancaster and Chester.

"Sir,—In presenting a report from Cleator, I have only to repeat the tale so often told, that the services are acceptable to increasing numbers, and that during the last year the hearers have acknowledged the esteem in which they hold them, by furnishing the reading-desk and room with Bibles, and the Sunday-school about to be established with the necessary books. I wish to avail myself of this public opportunity to thank the clergymen who have so kindly and so efficiently ministered during the last twelve months, and to beg that you will provide us with twelve ministers for the next year.

"Thomas Ainsworth."

The names of Rev. W. Gaskell and Rev. J. T. Whitehead were added to the Committee appointed to arrange the Cleator services for the ensuing year.

J. Grundy, Esq., then introduced his motion respecting the delegate system. He maintained that the system was unpopular with our churches; in proof of which he cited the fact that a majority of them both last year and this had declined to elect delegates to the Assembly. Theoretically and practically he considered the plan a bad one. He therefore moved, "That the delegate system be abolished, and that the right of voting be continued to every pew-holder or seat-holder of any congregation recognized as having a right to appear at the annual Provincial Assembly."

Dr. Beard seconded the resolution, which was supported by Rev. C. Beard, Rev. G. H. Wells and R. Shipman, Esq. On the other hand, Rev. H. Green spoke earnestly in behalf of the delegate system, which was also defended by Rev. N. Jones and Messrs. Coppock, Heywood and Dobson. On the vote being taken, the result was declared as follows—for Mr. Grundy's motion, 17; against it, 51. The motion was therefore defeated.

On the motion of Rev. John Wright, seconded by Mr. Dobson, a Petition to Parliament on the School Endowments' Bill was adopted. This was afterwards signed by the Chairman and 37 members of the Assembly, and transmitted to the Right Hon. Earl Grosvenor, M.P. for Chester, to be presented to the House of Commons.

The following gentlemen were appointed as the general Committee for next year—Revds. F. Baker, Dr. Beard, C. Beard, G. H. Wells and J. H. Thom, also Messrs. W. Ainsworth and R. Heywood.

On the motion of Rev. W. C. Squier, it was decided to hold the next meeting of the Assembly at Preston. The ballot was taken for the preacher and supporter, which was declared to be for the former, Rev. M. C. Frankland, and for the latter, Rev. S. A. Steinthal.

It was now past four o'clock, the hour appointed for the collation at the Royal Hotel, where a large part of the company had already assembled. About five o'clock, 180 ladies and gentlemen sat down to an excellent repast, under the able presidency of Meadows Frost, Esq., Mayor of Chester. Notwithstanding the marked differences of opinion as exhibited at the business meeting, the greatest harmony and cordiality prevailed after dinner, and the speaking was exceedingly animated and effective. The usual loyal toasts being given from the chair, the Rev. Charles Beard was called upon to respond to the sentiment of Civil

and Religious Liberty, which he did in a speech of remarkable clearness and power. Rev. S. F. Macdonald gave the Memory of the Two Thousand. Rev. John Gordon spoke with much effect on the Progress of Liberal Theology. Rev. A. Creery, of Stockport, gave his experiences as a clergyman of the Church of England, and his impressions of the Unitarian body. Geo. Melly, Esq., spoke with great earnestness on Social Progress. H. A. Bright, Esq., responded to the Church of the Present; and Rev. W. H. Channing to the Church of the Future. Rev. S. A. Steinthal gave an interesting account of his visit to Transylvania; and Rev. S. Bache gracefully replied to the sentiment of "Our Visitors." A cordial vote of thanks was given to the two gentlemen who had presided so effectively at the business and at the social meeting; and about eight o'clock, a considerable number of the company having been obliged to leave for their distant homes, the remainder adjourned by special invitation to the residence of the Mayor of Chester. The beautiful garden and magnificent rooms of that gentleman's house were placed at the service of the visitors, and a very pleasant hour spent in the enjoyment of his hospitality.

On the following day, the members of the Widows' Fund assembled to transact the business of this increasingly important institution. A greater number of ministers than usual attended. The President, Rev. F. Baker, opened the meeting with scripture and prayer. Afterwards the members proceeded to appoint a Secretary to succeed the Rev. J. Whitehead, recently deceased, who had been a subscriber to the Fund for forty-one years, and its zealous and faithful Secretary for twenty-four years. Rev. G. H. Wells, of Gorton, was elected Mr. Whitehead's successor, to whom all communications relating to the affairs of the Fund should be addressed. The Treasurer, Robert Heywood, Esq., presented his annual report, which was of the most encouraging kind. He stated that the estimated value of the property of the Widows' Fund amounted to £9944. 1*s.* 8*d.*, and that of the Auxiliary Fund to £1952. 14*s.* 5*d.*; making a total of £11896. 16*s.* 1*d.* He informed the members that he entertained the opinion that the income would go on increasing by the further development of traffic over the tramroads and the letting of land on lease for building purposes. The time of the meeting was protracted to an unusual length owing to a pressure of important business, in the discussion of which great interest was taken by all present. R. D. Darbishire, Esq., of Manchester, solicitor to the Fund, rendered efficient aid by his opportune suggestions and judicious counsel. When the business was concluded, the ministers spent a very agreeable afternoon together in the exchange of mutual sympathies and friendly regards, and when the hour of separation arrived, all felt their hands strengthened and their hearts encouraged to perform with renewed earnestness the various works in which they are engaged.

And thus closed one of the most interesting and successful meetings ever held by the Provincial Assembly.

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination of the students of this College commenced on Monday afternoon, June 27th, and lasted during the three following days, and until Friday noon. The examiners were the deputation from the Board in London, the Rev. R. Brook Aspland and J. C. Lawrence, Esq., assisted by the Revds. E. Higginson, of Swansea, Dr. Davison, of Dudley, and J. E. Jones, of Bridgend.

Monday afternoon was occupied by the examination of the various classes in Mathematics, by Rev. J. E. Jones. On Tuesday morning the classes were examined in Classics (Homer and Livy), the senior class in Tertullian, and the class of Natural Theology, besides one of the Hebrew classes. On Tuesday afternoon, classes in Cicero, Plato, Xenophon and Virgil's Georgics, besides two classes in Hebrew and a class in the Horæ Paulinæ. On Wednesday morning, classes were examined in Sallust and Xenophon, in Logic and Mental Philosophy, in Ecclesiastical History and Hebrew; and on Wednesday afternoon, classes in Jahn's Antiquities, German, Chemistry and Animal Physiology. On Thursday morning, the students were examined in the Greek Testament, in Moral Philosophy, and in Maurice's History of Philosophy; and on Thursday afternoon, in Jahn's Antiquities, German and Rhetoric. On Friday morning, the examination for the prizes given by S. Sharpe, Esq., of London, for proficiency in Biblical Antiquities, History and Geography, open to the whole College, was conducted by Mr. Higginson; and the candidates for entrance were examined by the deputation from London. On Thursday afternoon a sermon was read by Mr. Lewis James, and on Friday morning one by Mr. John Smith.

After the conclusion of the examination on Friday at noon, the prizes were presented to the successful students by the Rev. R. Brook Aspland, who accompanied the presentation by a few words of encouragement and approval to each. The

Sharpe prizes, after considerable difficulty, were awarded to Mr. John Oliver (first) and Mr. John Davis, Sen. (second); and the class prizes were awarded as follow: First class—1st, Mr. John Oliver; 2nd, Mr. Lewis James. Second class — 1st, Mr. D. E. Edwards; 2nd, Mr. John Smith. Third class—Mr. Jonah Evans and Mr. David Oliver, equal. Fourth class—1st, Mr. John Evans; 2nd, Mr. D. W. Davies. The prizes for Greek and Roman History, presented by Dr. Lloyd, were awarded, after a searching examination conducted by Dr. Davison, to Mr. D. E. Edwards and Mr. Jonah Evans, who were the best in their respective classes. Mr. Aspland then addressed the students in a few well-chosen and impressive words, expressing his general satisfaction at the results of the examination, and pointing out the great importance of a thorough and comprehensive course of study. Addresses followed from Mr. Lawrence and Mr. Higginson, and the Rev. W. Jones, of Lammas Street, closed the proceedings of the week with prayer.

As is customary, the deputation entertained at dinner at the Ivy Bush, on Thursday, the tutors, the examiners, several of the ministers of the town and neighbourhood, and other friends. The chair was filled by the Rev. R. Brook Aspland, Mr. Lawrence occupying the vice-chair. The various toasts of "the Queen," "the Presbyterian Board," "the Tutors," "the Old Students," "the Examiners," "the Deputation," were proposed and responded to, and a very pleasant and instructive meeting terminated to the general satisfaction at an early hour.

Upon the whole, this examination was one of a very satisfactory nature. The answers were considered as being on the whole above the average; and it was especially noticed as a pleasing sign that the junior class appeared a very promising one, and one likely in its due course to do increased credit to the College.

We add the questions submitted to the competitors for the Sharpe prize; and the fact that to most of the questions answers were given, will attest the ingenuity as well as the biblical knowledge of the competitors.

1. On what critical grounds has a doubt been thrown upon the genuineness of the last twelve verses in Mark's Gospel?

2. The historian Menander tells us that Dido was great-granddaughter of Ithobalus [or Ethbaal], king of Sidon. How, by means of Virgil's Æneid and Jewish history, does this give a date to the Trojan war, and what is that date?

3. Which is probably the older, the Book of Joshua or the Book of Judges? Give your reasons for your opinion.

4. In what reigns did the several buildings and destructions of the temple of Jerusalem take place?

5. Explain the controversy between the Jews and Samaritans respecting Mount Ebal and Mount Gerizim, and give your opinion as to which had altered the passages in the Bible relating to it. Mention the passages.

6. What service did the king of Egypt perform for Solomon in place of giving a dower with his daughter?

7. Between what two kings was the battle of Megiddo fought, and about what time?

8. Enumerate the several prophets of the name of Zechariah.

9. Of the prophetic writings, mention those, or the parts of them, which were written while the Assyrians were the nation to be feared, and those written later while the Babylonians were to be feared.

10. Of what Hebrew name in the New Testament may Cleopas be a Greek translation [transcript rather]?

11. When the apostles and their companions had two names, one Greek and one Hebrew, as Paul or Saul, Peter or Cephas, which was used in friendly politeness, and which in rudeness or inattention?

12. Where is Havilah?

13. Where is Shur?

14. Where is Ur of the Chaldees?

15. Where is Uz, where Job dwelt?

16. Where a second town named Uz?

17. Who were the Chittim, and whence their name?

18. What circumstances in history or in manners and customs explain the following passages—"Cast thy bread upon the waters, and thou shalt find it after many days." "Heap coals of fire on thy enemy's head." "And whosoever shall compel thee to go a mile, go with him twain." "God turned again the captivity of Job"?

19. What tribute did the Edomites of Petra pay to Jerusalem? and quote the passages in which it is mentioned.

20. Explain in detail the difference between the chronology of the Hebrew and that of the Septuagint. Say which, as a critic, you think the true reading of the Bible, and which, as an historian, you think likely to be nearest to the truth.

21. What more exact meaning, beyond what is obvious, belongs to the words, "Ye that fear the Lord," in Ps. cxxxv. 20, xxii. 23, cxv. 11, &c.?

22. The apostle Paul tells us of three sects of Christians, describing themselves

as of Paul, of Cephas and of Apollos. Which of the Epistles may be supposed to speak the opinions of each?

23. To which school did Barnabas most likely belong?

24. What is known of the father of Jeremiah?

25. Hosea mentions king Shalman and king Jareb; Isaiah mentions king Sargon. What are the more common names of the Assyrian kings that may here be meant?

WEST OF ENGLAND AND SOUTH WALES BOOK AND TRACT SOCIETY.

The sixty-eighth annual general meeting of the Western Unitarian Society was held at Merthyr Tydfil on Wednesday, the 6th of July, when an earnest and powerful address was delivered in the Twynyrodyn chapel by the Rev. W. James, of Bristol. The purport of the discourse was the importance of religious truth, and the necessity of consistency and fidelity in its profession. The preacher took occasion to point out the chief characteristics of the Unitarian faith, and to dwell on the importance of having and holding to sound religious views. He was attentively listened to throughout. After the service, the friends of the Society adjourned to the Bush Assembly Room, there to partake of a cold collation which had been amply and tastefully provided for the members and their friends. About 120 sat down, a fair proportion of them being of the gentler sex. Amongst the ministers and gentlemen present, we noticed the Revds. Drs. Lloyd, Carmarthen, and Davison, Dudley; Revds. John James, Gellionen; William James, Bristol; Edward Higginson, Swansea; W. A. Jones, M.A., Taunton; W. Wynn Robinson, Merthyr; J. E. Jones, Bridgend; Thomas Thomas, Pantydefaid; O. Evans, Cefncoedcymmer; Titus Lloyd, Nottage; E. W. Lloyd, Cwmbach; and J. D. Lloyd, Moreton Hampstead; H. Thomas, Esq., Bristol; Charles Thompson, Esq., Cardiff; Samuel Reid, Esq., Swansea; G. Davis, Esq., Ynislwyd; Henry Williams, Esq., Neath; Messrs. J. Guppy, Swansea; R. Bedlington, Rhymney; W. Jones, Cyfarthfa; John Jones, Aberdare; Evan Thomas, Aberdare; Charles H. James, Esq.; Frank James, Esq.; Messrs. Rupert James, Thomas Stephens, Thomas Jones, D. C. Gunn, Thomas Thomas, J. H. Smith and David Williams. After dinner, Charles H. James, Esq., was voted to the chair, and the sentiment of "the Queen" was responded to by a hearty three times three. The CHAIRMAN opened the meeting by explaining how they came to be met there—that it was quite an experiment. He had for some years been a member of the Western Unitarian Society, and he believed that for the same length of time there had been another member in the town (Mr. Thomas Jones); but that soon after Mr. Robinson came amongst them the Society had found here a considerable number of members in the town, and it had been thought desirable by the Society to hold the next general meeting at Merthyr, in order to thank the friends there for what they had already done, and to see if they could not do some little more in the way of furnishing the Society with new members. For his part, he heartily approved of the Society, and was very much obliged to it for the help it had given him; it had placed books within his reach and the reach of his fellow-worshipers which but for its aid would not have been so easily obtained. And he would here compliment the Society on the promptness and efficiency of its Secretary; the orders they had sent to the Society had been immediately attended to, and its workings altogether, so far as they were acquainted with them, were thoroughly satisfactory.

The Secretary was then called upon to read the following report:

"Your Committee have again much pleasure in stating to the members of the Western Unitarian Book and Tract Society that every year they are more and more assured of the usefulness of the Association; and it is to your Committee a source of much gratification that this is not only proved by the continued annual increase in the number of its members, but also in the number of books and tracts issued from the depository; and while they are thankful for the good that has resulted from the diffusion of the valuable works which the Society has during nearly seventy years circulated, tending to promote the knowledge of Christianity in its simple purity, they still feel that very much yet remains to be done in order to carry out the objects of the Association, and to extend 'Christian knowledge and the practice of virtue' in the district to which its operations are chiefly directed.

"The present age is characterized by a spirit of free inquiry, which is now being extended to theological subjects; men everywhere will soon, it may be hoped, be led to act in religion as well as in other investigations, and 'prove all things and hold fast that which is good.' It is therefore a great privilege for your Committee to know that this Society aids so largely in supplying a literature which is admirably fitted to meet the wants of the times in this particular, unfolding and recom-

mending as it does 'the faith once delivered to the saints.' Much has been said and written of late years on the rapid spread of Unitarian opinions amongst those who do not identify themselves with the Unitarian church; and your Committee have readily responded to the wish of some of its members to place upon the catalogue the works of Jowett, Stanley, Maurice and others, who, though not of our communion, have certainly sent forth powerful vindications of the great truths for which Unitarians have, in times far less favourable to freedom of thought, zealously contended. Your Committee are not called upon to express any opinion as to the consistency of persons holding Unitarian sentiments continuing in connection with so-called orthodox churches; but they will always be ready to avail themselves of the aid of those, of whatever name, who are able by their learning and talents to illustrate and defend Christian truth, and, in accordance with the noble sentiment of Paul, they 'will rejoice so that Christ in his office and character is preached, yea, and do rejoice.' Your Committee have great pleasure in announcing the extension of the field of their labours in South Wales. The well-known piety and religious zeal of the natives of the Principality, allied as it is with deep love for the Bible and the habit of searching the Scriptures for themselves, have already led numbers to embrace Unitarian views of the gospel, of which this Society has had pleasing evidence of late years in the great increase of members from the northern side of the Bristol Channel. Your Committee will venture to indulge the hope that a still larger accession of members will be obtained at the present meeting, though it is a gratifying fact that Merthyr Tydfil and the neighbourhood have, during the last twelve months, furnished several subscribers to the Association.

"Your Committee trust that the members of this religious Society will consider it a point of duty to bring its objects under the notice of its friends, and at the same time be themselves always furnished with books and tracts, especially the latter, to put into the hands of those who are seeking for the truth apart from the additions of human creeds and confessions, which have so long obscured its beauty and hindered its progress. They will then have the satisfaction of knowing that they are advancing the cause of pure Christianity, and at all times be the better prepared 'to give a reason for the hope that is in them.'

"During the past year, twenty-four members have removed, or resigned, or died; and during the same period, fifty-eight new members have been elected. The present number of members is 320, being 34 more than the total of last year. A proportionate increase has also taken place in the number of books and tracts issued.

"Your Committee have made a grant of tracts to the Dorchester congregation, for distribution after a series of controversial lectures recently delivered in that town by several Unitarian ministers. The grant was most opportune and acceptable.

"In conclusion, your Committee avail themselves of this opportunity of recording the pleasure experienced and the good that has followed the meeting of the Society held at Cheltenham last year. A considerable increase of members was then obtained, and the hospitable reception given by the Cheltenham congregation to visitors from distant places was gratefully felt; all this, together with the warm interest then and since manifested by the members of our church in that town in diffusing the works enumerated in the catalogue, gives promise that at Cheltenham, as elsewhere, the annual general meetings of the Society are attended with benefit to the places in which they are held.

"It is the earnest wish of your Committee that our religious sentiments should be more widely known, consistently held and openly acknowledged; they are nevertheless thankful for the measure of good which this Association has been permitted to accomplish; and to the divine aid of Him who is the Author of truth they would look, trusting that He will dispose the hearts and minds of others to embrace the gospel in its primitive simplicity, enable us to love as brethren, and to live 'in the unity of the spirit and the bond of peace.'"

The adoption of the report was, on the motion of Mr. Rupert James, seconded by Mr. Guppy, carried unanimously.

It was moved by the Rev. O. Evans, seconded by Mr. Thomas Jones, Merthyr, and unanimously carried, "That the thanks of this meeting be given to the Treasurer, Local Treasurers, Secretary and Committee, for their services during the past year."

The Secretary, Mr. Staples, responded to the resolution, shewing that from a small beginning how great good might be attained, instancing that meeting as a case in point, detailing the circumstances that had given rise to the present gathering, shewing also the progress the Society has made in South Wales,—it having ten years since only four members in the Principality, now it numbered between 70 and 80,—and predicted that ere the

meeting terminated it would receive an accession of at least half a hundred new members, grounding the assumption on the very satisfactory meeting held at Swansea in 1853, when 55 new members were enrolled, and that he could not reasonably look for less than 50 new members on the present occasion, seeing that Merthyr stood at the head of all the towns in Wales in point of population, and should therefore contribute the largest number of members from any one district to the Association. He strongly impressed on the members the necessity of employing the agency of the press more liberally than had been done of late years in diffusing a knowledge of Unitarian views of the gospel, especially by the distribution of tracts; the titles of numbers suitable for this object were to be found in the catalogue of the Society. He instanced the good a single tract might do in the hands of an inquiring mind at the right time, comparing it with a small seed dropped on good ground; urging on his auditory always to have a stock of tracts by them at home, and not to be without one in their pockets when on a journey, for they need not be ashamed to put them into the hands of the most intelligent, as in most instances the name of the author was appended, having been written by scholars whose biblical knowledge and literary attainments were as unquestionable as their piety and zeal in their Master's cause. It only wanted more exertion on the part of those who were privileged to know the gospel in its simplicity, to cause Unitarian principles to be more widely spread and generally acknowledged. The people were desirous of receiving the truth in its purity, unshackled by creeds and articles. This was especially the case amongst the working classes in South Wales, who may not improperly be called the thinking classes, being imbued with strong religious feelings, having likewise both the ability and the desire to read the Scriptures for themselves, and so derive their theological convictions from the recorded word of God direct.

It was moved by Mr. Thomas Stevens "That the best thanks of this meeting be given to the Rev. W. James for his eloquent, impressive and admirable discourse that morning," which was seconded by Mr. John Jones, Aberdare, who added a few words respecting the state of affairs in connection with the new chapel at Aberdare, and said that the architect was bound to complete it by Easter.

Rev. William James, in responding, thanked his young friend and fellow-worker for his exertions on behalf of the Society, the congregation for their kind hospitality, and the friends generally for their sympathy. He (Rev. William James) earnestly impressed on his auditory the necessity of consistency and openly acting up to their religious convictions. Believing the agency of the press was more powerful than the pulpit at the present time, and would be still more so in the future, in diffusing the knowledge of the Unitarian faith, he urged upon the meeting the necessity of making our opinions more generally and systematically known than in time past. He would take the present opportunity of bringing under their notice the position of Dissenters in reference to the law having regard to Endowed Charity Trusts in this country; pointed out the stigma that rested upon Nonconformists, as being in the eye of the law not "honest and discreet," or "capable of teaching godly learning." This degrading injustice having been recently so recorded by a Court of Equity, it therefore behoved them to vindicate their rights, not simply as Unitarians, but as lovers of civil and religious liberty, and to proclaim to the world their fitness to act as trustees or teachers, as the case might be, of those trusts, not specially excluding them on account of their Nonconformity. For this purpose he wished to draw their attention to a Petition to the House of Commons, which he would read, praying the Legislature to alter the law as it at present stood, and pass the Bill now before the Commons, brought in by Mr. Dillwyn, entitled, "Endowed Schools Trusts Bill." He would therefore move the following resolution: "That the Petition now read in support of Mr. Dillwyn's Endowed Schools Bill be signed by the Chairman on behalf of this meeting, and that H. A. Bruce, Esq., the Member for Merthyr Tydfil, be requested to present the same."

The resolution was seconded by the Rev. John James, of Gellionen, who expressed his pleasure at meeting the Society in Merthyr. This gentleman is the oldest minister in South Wales, being more than eighty years of age. He spoke somewhat strongly of the injustice of stigmatizing a man as not honest or not discreet, and as incapable of teaching godly learning, simply because he happened to be a Dissenter. The trust-deed of the Ilminster school was made when neither Catholicism nor Protestantism was the religion of the land, and the good old people who made it saw no more in the words they used than any unbiassed and liberal person would see in them now, were he to know nothing of the disagreeable squabble which has lately been raised at Ilminster. We can only justify

our position by maintaining it and being true to our principles. For years, at the commencement of his ministry, he had preached every Sunday in danger of a penalty or incarceration, and he had come to know what religious liberty was worth.

The resolution and petition were carried unanimously.

The Rev. W. Wynn Robinson, after some remarks on the growth of the Society on this side of the channel, and the good that must ensue from the diffusion of such books as are to be found in the Society's catalogue, moved, "That with a view to unite more closely the Unitarians on both sides of the Bristol Channel, and to extend the operation of the Society, it shall henceforth be called the West of England and South Wales Unitarian Book and Tract Society; and that its object shall be, as heretofore, the promotion of Christian knowledge and the practice of virtue by the distribution of books and tracts."

Herbert Thomas, Esq., of Bristol, seconded the resolution, instancing among other reasons why he did so, that being a native of the Principality, though no longer a resident among them, he must therefore consider himself as a Welshified Englishman. On leaving his native place and settling in Bristol some years since, he found there, among other good institutions, that of the Western Unitarian Book and Tract Society, as a member of which he had derived great benefit; and he was desirous that that benefit should be extended to both sides of the Severn. He therefore trusted that there would be no hesitation in passing the resolution.

Charles Thompson, Esq., rose to support the resolution, though from very opposite reasons from the last speaker. He had for many years, when residing in England, been a member of the Association; latterly he had come to live in Cardiff, and would welcome most heartily the extension of the field of the Society's labours to South Wales, not as a Welshified Englishman, but as an Englishified Welshman.

On a ballot being taken, it was found that the resolution was unanimously passed.

The Rev. Edward Higginson, of Swansea, was then called upon to speak to the sentiment, "Freedom of Investigation the Groundwork of Religious Faith," which he did with great force and beauty, though too briefly. We must take every-day thought and feeling with us into the theological world. What do we ordinarily mean by faith and good faith? Do we have in common life blind faith in one another? We trust whom we know, and know to be trustworthy. We do not take ordinary facts without investigation. In religious truths we are bid to prove all things. The wider and the more thorough our investigation, the firmer and the deeper will be our faith.

Rev. John James, of Gellionen, then made a few worthy remarks on the importance of the doctrine of the "Paternal character of God," designating it "the centre thought of Christianity;" after which, votes of thanks to friends from a distance, for Merthyr hospitality, and to the Chairman, brought the meeting to a close. Forty-seven new members came forward to enrol their names.

The general good feeling and kindly spirit that pervaded the whole of the proceedings has left a strong impression that the good resulting from the meeting of the Society at Merthyr will be eminently productive in extending our views of the gospel in the Principality, and bind in closer union the members of our churches on both sides of the Bristol Channel.

SUNDAY-SCHOOLS IN LANCASHIRE.

Great prosperity and vigorous activity, both in duty and in pleasure, seem to characterize these excellent institutions of our brethren in the north. The "Unitarian Circular" of Bury, for July, is chiefly occupied with details of pleasant Whitsuntide festivities provided for both scholars and teachers at Bury, Chowbent, Rochdale, Todmorden and Newchurch. How well our friends in the north manage these annual festivities, the following account of what took place at the Todmorden school will shew:

"On Whit-Tuesday, June 14th, our Sunday-school had their annual trip, when a party of 500, of whom 160 were teachers and scholars, took train to Liverpool. The scholars marched in procession from the school-room to the station, and, owing to the excellent arrangements of the station-master, were able to take their seats in the train without confusion. The train left a few minutes after half-past 6 a.m., and arrived in Liverpool shortly after 9 a.m. A steamer was waiting at the landing stage to take our party to Egremont, where refreshment-rooms had been prepared for their reception, and where the ample sands and the broad waters afforded abundant scope for exercise and numberless objects of interest. Many beheld the sea for the first time, and while some were not slow in discovering a liking for the steamboat, others turned from the treacherous deep to the donkey tribe, and found that even that ancient means of progression was not always free from disaster. The fort and light-house at New Brighton

attracted the attention of some; whilst handkerchiefs full of crabs and muscles and pockets laden with pebbles, testified to the eagerness with which many had entered upon what had proved to them an entirely new field of observation. Tea and buns were served out to the scholars at half-past 3 p.m., and at 4 they returned to Liverpool. Here they went over one of the large ships in the Prince's Dock; they then walked in procession through the Exchange Square to St. George's Hall, and returned in time to take their train at 6 p.m. The train started punctually, and bore our party rapidly back to their native hills, delighted with the wonderful sights they had seen, and thankful for having enjoyed a day of such heart-reviving pleasure. The weather was all that could be desired; and notwithstanding the difficulty of leading such a numerous band through the crowded thoroughfares of Liverpool, there was no drawback to the successful issue of the trip. It is gratifying to add that, as far as our Sunday-school exchequer is concerned, it has been even improved by it."

The annual collections in support of the schools seem to have been generally large. Thus at Padiham, after a sermon by Rev. Goodwyn Barmby, of Wakefield, £35 was collected. At Stand (Rev. F. Bishop preaching), more than £40 was collected. At Newchurch, after a sermon by Dr. Beard, £31; and at Walmsley, after a sermon by Rev. George Harris, the amount raised was £48.

We regret to learn from the same publication that a fire took place in the very beautiful chapel at Bury on the morning of June 23. Though less disastrous than might have been feared, it necessitated the closing of the place for public worship for a month. During the first two Sundays, however, the congregation were able to meet for worship in their spacious school-room.

MARRIAGES.

June 16, at Mead-Row chapel, Godalming, by Rev. Joseph Smith, Mr. Edwin Kensett to Mrs. John Potter, both of Guildford.

June 21, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. John Brierley to Mrs. Betty Brooks, both of Bolton.

June 23, at Harecourt chapel, Canonbury Park, London, by Rev. A. Raleigh, Rev. R. H. Gibson, B.A., of Stourbridge, eldest son of Rev. Robert Gibson, Chidcock, Dorset, to Elizabeth, third daughter of the late Edward Dunn, Esq., Highbury Place, London.

June 23, at the High-Pavement chapel, Nottingham, by Rev. William Blazeby, B.A., Mr. Frederic Green, of Liverpool, to Emma, eldest daughter of Mr. Thomas Ellis, of Mount Vernon, Nottingham.

June 27, at the Presbyterian chapel, Newbury, by Rev. Richard Shelley, Mr. John Fisher, of Chute, Hants, to Jane Liney, of Newbury.

June 29, at the Unitarian chapel, Rotherham, by Rev. Francis Bishop, of Chesterfield, Mr. John Hill, of Rotherham, to Mary, daughter of the late Mr. John Atkinson, of Rotherham.

July 5, at the Unitarian Baptist church, Horsham, by the father of the bride, Mr. Humphrey Nash, of Capel, Surrey, to Isabel, youngest daughter of the Rev. R. Ashdown, Horsham, Sussex.

July 10, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. Geo. Briggs, of Entwistle, to Kate, daughter of the late Mr. Thomas Dillon, of Bolton.

July 13, at the Christian church, Mossley, near Manchester, by Rev. Geo. Fox, minister of the church, Mr. Jonathan Nield Lawton, of Mossley, to Miss Elizabeth Holt, of Heyrod, near Stalybridge.

July 21, at the Unitarian church, Hackney, by Rev. T. L. Marshall, John Davies Tagart, Esq., of Edinburgh, to Catherine, younger daughter of Robert Sale, Esq., of Grove Street, Hackney.

July 21, at St. Asaph, by Rev. Charles Wicksteed, B.A., John Wellings, Esq., of Hampstead and Wotton-under-Edge, to Mary, second daughter of the late John Livesey, Esq., of Wheelton, near Chorley.